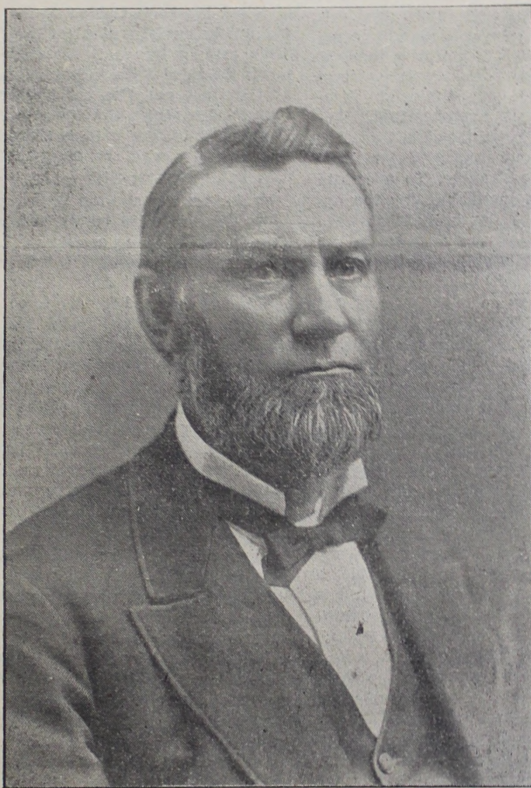


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J. W. DENNIS.

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Spiritism

THE SEERESS OF PREVORST.

By Herman J. Klein, M. D., of Cologne.

(Translated from the German with comments by A. M.)

All students of the occult no doubt have heard of the famous clairvoyant and medium, Frederica Hauffe, known as the Seeress of Prevorst, who in the early part of this century, when modern Spiritualism was not thought of yet, forestalled in an open intercourse with the spirit world, forced upon her against her will, some of the most striking phenomena of the latter now startling the world. The subjoined article, which I am about to translate from *Zeitschrift für Spiritismus* of Jan. 15th, containing some interesting particulars about Madame Hauffe, is therefore in itself of sufficient interest to justify translation, but it is also worth the trouble for other reasons, since it shows in a marked degree the change which is gradually coming over German thought on the subject of occult research. In place of the supercilious disdain with which its objects have been hitherto regarded by "Aufklärung und Zeitgeist," (the blind leading the blind), we now notice a decided tendency among the more advanced minds to acknowledge their reality and their just claim to investigation and study. Though this is a great advance on the former hollow and purely negative attitude, those who own up to the spirit theory among the leaders, the Zollners, Fechners, Wagners, etc., may still be counted by the finger ends and are still looked upon as monomaniacs by educated and ignorant alike. Spirits are the last thing the noble Teutons will give in to. Thus Dr. Klein, with all his excellent ideas denies the reality of the spirits, that communicated with Madame Hauffe, principally on account of all of them apparently sharing the strictly evangelical notions of the seeress. Those she alone saw he declares to have been hallucinations, the rest constantly seen and heard by others as well, he alleges to have been fabricated by the medium, though she hated the very sight of them. The part the medium plays in materializations, as well as spirit utterances, and the fact that in the spirit world as here like attracts like and birds of a feather flock together, would probably have altered Dr. Klein's final conclusions, if he had only known it. But here is his article:

"Though very slowly, the epoch is unmistakably drawing near in which natural science must take cognizance of certain psychical phenomena that have appeared at all times and among all nations. Scarcely anyone, who has had an opportunity of witnessing or examining these strange occurrences, usually called occult or mediumistic, can have a doubt, that they are not the result of fraud or hallucination, but must see in them actualities, real processes demanding scientific investigation. The statement, reiterated ad nauseam, by ignorant reporters in the daily papers, 'Science has proven all such phenomena to be imaginary or fraudulent' is utterly false and absurd. Science has never rendered such proof and can not render it.

"If we designate as science the totality of human knowledge, we find this knowledge divided among innumerable heads and deposited in innumerable

books. But only a fool can claim the right to speak in the name of this totality about purely empirical views. Every investigator may lay down his own standpoint in relation to any question, but he does it entirely at his own peril. Thus, for instance, Virchow many years ago declared the stigmata and bleedings of Louise Lateau, though amply testified to, to be impossible. He considered himself a leading physiologist fully justified to make this statement and was supported by his colleagues. But behold—years afterwards comes Hansen, the great magnetiseur, and shows that the stigmata of Luise Lateau were perfectly genuine by producing them ad libitum on his subjects.

Impossible is a dangerous word to use for any scientist, and of limited application and value. Facts are the backbones of science. Once thoroughly proven and established they are masters of the situation and everything must back down to them. But to establish a fact is often easier said than done. If it fits into the frame of current views, well and good. It passes without opposition and is accepted. But if it is contrary to these views, if it shows them to be at best only capable of very limited application, the powers that be, the orthodoxy of science, as intolerant as that of theology, is up in arms and violently opposes the stranger. To a certain extent this is justifiable, for the opposed doctrines are brought forward in court as witnesses against the intruder, and he is obliged to legitimise himself and show his credentials. Now it is not always an easy thing to find a competent judge, and for this individual to give a straight, unbiassed decision. Most people, when the issues are important, will decline the office, unless it is forced on them.

Viewing the present situation from this point of view, we can easily understand why researches into psychical phenomena are shirked in scientific circles at the present time. To some scientists the alleged phenomena appear on first sight incredible and absurd, others demand impracticable, if not impossible experiments, others again point to fraud and imposture, and decline being made the victims of it. To the older investigators, whose activity is more centered in teaching than studying, the whole subject is uncomfortable; the younger ones are too busy in studying what is to furnish bread and office. Last, but not least, the phenomena have a religious aspect as well as scientific one, and this does not help to render them more attractive and palatable to a certain class of mind.

Taking, then, all this into consideration, it becomes clear why a book like Kerner's "Seeress of Prevorst" half a century ago was almost ignored by the scientific world, and brought at best only derision and spiteful attacks upon its author, who, being a poet as well, was not supposed to be an accurate and reliable observer of natural phenomena. He was represented as a good natured but credulous fellow, who easily fell a victim to the swindles practiced upon him by a designing woman. This, it appears, was utterly untrue. Kerner from the very first assumed with his patient a firm, unyielding, if not severe attitude. He declined to take the slightest notice of her, whilst in a trance, and only spoke to her

when fully awake, impressing on her in language forcible, if not harsh, that her somnambulist pranks, the source of so much misery to her relatives, would not be tolerated in future, and that nobody would take the least notice of her, whilst she persisted in them. This was exactly the way a skillful physician deals with patients of that kind, for the more they are coaxed the worse they get. Kerner, however, was not long in finding out that his patient did not simulate in the least, but suffered from genuine and most remarkable disease, causing her to be the center of strange phenomena, utterly unexplainable by any of the then known laws of nature. He did not trouble with explanations, but says in his book 'I give here pure facts and leave others to explain them as they deem best. Handbooks on animal magnetism and other writings contain theories enough, which, however, I must be allowed to pass by, merely stating a few instances of phenomena elsewhere, that amply prove this somnambulist's case not to be an isolated one, but to have occurred with other persons even in the waking state, to be founded in nature and not at all miraculous and supernatural. Who can dispute that this, fully and completely, is the language of the carefully probing and examining man of science and philosopher. As such Dr. Kerner has acted throughout, and those who attacked his book and slandered him without being fully sized of the facts were grossly ignorant. Most people no doubt sided with these aggressors at the time, and thought Kerner all they tried to make him appear. But it is the mark of sure eminence in a man to think, not with the masses of today, but with posterity.

Half a century ago the facts reported by Kerner were boldly and arrogantly denied. Numerous ones of a similar nature have been carefully observed and recorded since. The writer of this had the good fortune to observe them in a young girl under his care who, however, regained perfect health, Madame Hauffe might have done the same if medical ignorance had not brought her to the verge of the grave by brutal treatment, before she came under Mr. Kerner's care. Within a short time she was bled from veins not less than thirty-two times, and had besides the leeches applied to stomach, neck and abdomen.

From the biography of this remarkable medium it would appear that, like most of those possessing similar gifts, she showed strong traces of them in early childhood. The least excitement of her emotional nature caused her to be frightened at night by vivid, visionlike dreams. In perfect health, joyous and lively like other children, she would suddenly be seized with a feeling of anguish and with shivers when in the neighborhood of dead bodies or of graves. Subsequently at an early age she saw spirit forms about her, invisible to others; but all this did not greatly disturb the joys and amusements of childhood. In 1821, when 20 years of age, she married a distant relative named Hauffe, and in the following spring was seized with chest spasms (angina), which off and on continued for seven years, and finally caused death in 1829. She was under Dr. Kerner's care from 1825 to 1829.

When we analyze her case as reported by Kerner it is impossible to avoid the conclusion that her mediumship, though existing before her illness, became more intense through the latter, which evidently loosened the bonds between soul and body, and set the soul faculties free in the same way, as they are not infrequently brought out in the hour of death.

With reference to the remarkable

phenomena reported of Madame Hauffe, one must, in my opinion, distinguish carefully between those that were proven to be real and those that might possibly have been hallucinations, though the reality of those that were objective and observed by others is a guarantee of the bona fides of the purely subjective ones. Kerner reports a phenomenon he calls a suspension of the law of gravity, which is of great scientific importance and interest. Whenever he approached with his outstretched hands those of Madame Hauffe, the latter was attracted like a piece of iron is by a magnet, and had not only to follow Kerner, but was actually lifted off the bed and suspended in mid-air (levitated). This is a most remarkable phenomenon, but by no means isolated. My own patient, above referred to, was frequently attracted in the same way by my own hands, as well as those of other healthy persons. Doubt as to the reality of this there can not reasonably be any, nor is it admissible with regard to the spirit appearances attested by a number of persons, Kerner included. To the seeress they were absolutely obnoxious, and she hated the very sight of them. "I am certain," she said, "that these strange beings are not pictures of my own imagination, for I do not find the least pleasure in them. On the contrary, this wretched, unhappy 'seeing' is a source of misery to me, and I avoid even the thought of it, except it is forced upon me, or people ask me about it. This latter always gives me pain, as I am obliged to speak about a subject I would rather avoid. But unfortunately my nature is so constituted that I can not help seeing what nobody else can, namely, a world of spirits actually on this earth, and not one spirit only, but a great multitude of them of all sorts and conditions, according to the state of the respective souls."

Whilst then the reality of these spirits can not be doubted, the question: "What are they?" must yet remain an open one, and may be answered in very different ways. As for myself, I have come to the conclusion, after the most careful scrutiny of all details, that in the case of Madame Hauffe, and in every other one on record, it is the medium who unconsciously and in a manner unknown and incomprehensible to us, produces the spirits. (!!) That this is the case and that no independent intelligences or entities are present, which the medium alone can see and induce, to utterances, is to my mind clearly proven by the nature of these utterances (?) Thus Madame Hauffe, a very strict Protestant, heard her spirits always talk in the Protestant style, and recommends them with success to pray in that style. Of Catholic media and visionaries we learn that Catholic views and dogmas are entertained by their spirits, and that Catholic prayers only are of avail with them. The same phenomenon we encounter in the ancient pagan world. The spirits (demons) of the ancients, and even their Gods, were like themselves, and entertained their views. My young lady patient above mentioned had received a rationalist education, and her spirits principally talked art and poetry. To be brief, in every case we find the spirit like the medium (?) and are therefore justified to draw the conclusion that the ideas of the medium only are expressed by the spirits, and that therefore the latter are nothing more than the airy creations of the former. External circumstances probably play a part in this spirit manufacturing process, besides the personal disposition of the medium. This disposition it appears is hereditary. Dr. Kerner reports of the son of Madame

Hauke, who died in early childhood, that he possessed the unhappy heirloom of his mother—the gift of seeing spirits. An explanation of these phenomena and the way in which they are brought about it is impossible to give at present. Kerner himself did not like theorizing on the subject, looking upon it as one demanding scientific investigation, and treating it as such. He says emphatically: 'I repeat once more that through the rationalistic spirit-panic, the foolish, senseless outcry against the belief in spirits and a spirit world, as the supposed empty superstition of ignorant ancestors,' this most interesting and fascinating night side of nature has entirely escaped investigation, since however strongly it invited the latter, the observer either timidly shrank from it, or from fear of ridicule kept his observations to himself, and finally persuaded himself of their valuelessness.' The same holds good today. No man having a position to lose, more especially not teacher at one of our government high schools, would be bold enough to institute mediumistic experiments. How many of our leading journals and periodicals treat the subject with proper respect and invite research? The fact of its being occult and at first sight incomprehensible, must not deter us from investigating it. All the phenomena of nature in the last instance run out into something incomprehensible, a *qualitas occulta*, at which we must stop and be content. Only a very unphilosophical mind can assume that with our five to the penitentiary for from two to 14 senses we can take cognizance of possibly all sides of nature, and that it is not more than probable of many processes lying altogether beyond our sense perception and manifesting their presence to us only by the effect they have on perceptible phenomena. These are the occult so-called incomprehensible phenomena, of which mediumship is one.

FROM OUR FOREIGN EXCHANGES.

According to *Revue Scientifique et Moral Du Spiritisme* on the 24th of February last Dr. Baraduc made a series of experiments before an assembly of savants connected with "l'Alliance des Savants et de Philanthropes" which were quite successful. The editor says: "We have seen the projections of more than 60 plates producing the human emanations, obtained at a distance and without contact, through numerous experiments. These absolutely put beyond doubt as a result the action which man can produce upon the sensitive plate. Despite the violent attacks of which these phenomena have been the cause, it is certain today that in the conditions in which Dr. Baraduc was placed, it is quite impossible to attribute the reduction of salts of silver to the action of heat; now with the method of operation, electricity or light not being possible to be invoked as a cause of these actions upon the sensitive plate, it results that they are incontestably due to the force which emanates from the human organism. It is the absolute confirmation of the labors of the ancient magnetisers, of the researches of Baron Reichenbach, of Mr. Rochas and of a legion of investigators among whom Commandant Tegrad takes one of the first places. The audience testified by enthusiastic applause the pleasure they experienced in seeing these curious 'effluviographs' so well and scientifically commented upon by the sympathetic lecturer.

Het Toekomstig Leven is a Dutch paper published at Utrecht in the in-

terest of Spiritualism, and is well printed; appears twice a month; has articles celebrating the 50th anniversary of Spiritualism; on Goethe; historic view of clairvoyance; esoteric Christianity, a translation of "Between Two Worlds," by Miss Phelps-Mrs. Ward, and is an honor to the cause, so well made up as is it.

We have received a review of the doings of the "Société d'Etudes Psychiques de Genève" for 1897, and it is an interesting summary of the transactions of this choice assembly by its president, D. Metzger. It shows what a society in Geneva, in Switzerland, can do in a quiet way to extend a knowledge of the phenomena and philosophy of Spiritualism.

We are pained to learn of the recent passing out of an active and useful life, that of Dr. G. B. Ermacora, one of the editors of "Studi Psichici," an Italian journal modeled after the French "Annales Psychiques," who was an intelligent and earnest investigator of psychic phenomena, and had the courage of his convictions. He was only 38 years at the time of his decease. We learn this from the French "Le Spiritualisme Moderne." He lived at Paula, Italy.

"Le Spiritualisme Moderne," two numbers of which are before us, is published at Paris and has a fine cover designed by G. D. Home. (Is not this the son of D. D. Home, the great medium?) who has in the number for March 5th last an excellent article "En Avant! Forward!" There are others of high order, all breathing an inspiration from the "higher Spiritualism," which is quite refreshing in view of the generally low views of French society. There is a very significant review of a book dictated as alleged by the spirit of Victor Hugo, entitled, "Les Verites Eternelles"—The Eternal Verities, and compiled by C. Mottet, civil engineer, making a volume of 208 pages, which has received many commendations from the Italian press, but singularly enough none from the French press. The motto of this journal is, "Religion is a science, and science is a religion."

DEATH FORETOLD.

Mr. M. Wittig relates in *Neues Blatt*: "When Rodolf Karlstadt, the celebrated Reformer, who was contemporary with Luther, preached his last sermon in the cathedral at Basle, in 1541, he saw a very tall black man seated by the side of the burgomaster. After the sermon Karlstadt inquired who he was, but nobody had seen him. He returned home, where he was told that, a few minutes before, a very tall black man approached his youngest child and caressing him said: 'I shall come again in three days to fetch thy papa. Do not forget to tell him to be in readiness.' Karlstadt was powerfully affected, upon hearing this, and felt that his end was near. The same day he took to his bed, and passed away three days afterwards at the age of 61." Of course the state of mind induced by such an incident may have accelerated or even occasioned his death; but the "black man" is full of significance.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large color plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price, only \$5.

A REMARKABLE STORY OF THE KING OF BAVARIA.

A remarkable story is related in the *Daily News* about the unhappy King Otto of Bavaria. During last week he ate almost nothing for some days, although his appetite is usually unnaturally good. He sobbed, wailed and screamed, uninterruptedly for hours, and even became at times dangerous. One morning, however, his physician and a keeper cautiously pushed aside the heavy brocade curtain which divides their bedroom from that of the poor monarch, and found him with tears running down his cheeks, gazing into a little silver case which they had often seen in a drawer, the key to which King Otto wore on a fine steel chain round his neck. As soon as the king perceived that he was watched he turned round and smiled so happily and naturally that the doctor, surprised, stepped nearer. Wearing the same joyous expression, the king cried out to him: "Countess L. has passed a better night. She is now out of danger." He then carefully locked up the little silver box, which contained nothing but a few dried strawberries, and spent a very quiet day. He also enjoyed his dinner again. This is the other part of the story. In 1867 there was a merry picnic in a wood. Among the guests was the lovely seventeen-year-old Countess L., with whom the young prince fell madly in love at first sight. He sat next to her at lunch, paid her the greatest attention, and then disappeared with her into the wood. As the young couple did not return, and it was getting late, the mother of the countess became anxious, and sent men servants out in all directions. The culprits were found with their hats full of strawberries, which they were merrily eating. The next moment they were separated forever. Prince Otto went with the king to Munich, and the youthful countess was sent to the Convent of Misericorde, where she has remained up to this day. During the few days throughout which the king had shown such unfavorable symptoms the girl whom he had loved in his youth was really lying dangerously ill in her cell. Somehow or other—how is not stated—the incurably insane monarch had become aware of the fact.

HIS DREAM CAME TRUE.

Christian Endeavorers have more reason than many of them thought to mourn the loss of the gallant battleship Maine, for among those of her devoted crew who perished in the disaster were at least three Christian Endeavorers, two of whom had done much for the cause on sea and shore. One of the number, Carlton Jencks, was one of the most earnest floating endeavorers who ever sailed the sea. To him was due the origination of the Christian Endeavorers' Seamen's home in Japan, while William Rushworth, then of the Thetis, was the delegate to the Boston convention in 1895 from San Diego, Cal.

One of Carlton Jencks' shipmates writes that his berth was immediately over the place where the explosion took place, and he was evidently killed instantly. His body was recovered and he was buried in Havana. This shipmate says that a short time before the explosion Carlton Jencks had led a very earnest prayer meeting at which he told of a very vivid dream he had had of the destruction of the ship, whether in battle or by some terrible accident he was not sure; but he used the illustration to urge every one to be ready for death at any moment, so that, if it came suddenly, it might find them prepared.



MRS. CARRIE SAWYER,
Medium for Materialization.

PROPHESYING FOR ONESELF.

Everybody wants to know the future—especially that concerning himself—and many are willing to pay a fee for the same. But not all are fortunate enough to strike the right medium—the one that can come in sufficient rapport to read the cause upon him. Now, the future are the effects that accrue from this cause upon us; and while mediums may read them correctly, the effects sometimes fail to appear. The latter is because the cause has changed since the reading, and the cause changes when we change. One may be steadily marching on to success in certain directions—due to certain causes for good resting upon us—that is, nature is smiling upon us for consistency in certain lines of spiritual ambition. But temptation, ever lurking at our side, steps in and we fall by an unworthy act. Our good prospects are marred to the extent of our fall. Effects will be in accordance with this, and we accuse the medium of blundering, should one have prophesied good for us. But by noting our own doings—little acts involuntarily done—we can do our own prophesying. Whatever the cause upon you is manifested in this way. If you feel an irresistible desire to plant flowers in spring the cause is upon you for enjoying the effects of their blooming, and you can assure yourself that you will remain where you are until that time at least—unless by some wrong doing you inherit other effects—that is, change the cause upon you. But if consistent—facing the right or being just at all times—you need fear no change for that season. We are our own arbiters, and nature guides us intelligently—showing in many little ways, if we are observant, what is in store for us in the immediate future, and this is based on consistent growth of the former. "Those who have eyes, let them see."

NATURE'S VOICE.

Have you ever heard the roses whisper
Sweet honeyed words of love?
Or the flowers sending forth their prayer
To the sunny sky above

Have you ever heard the violets tell
Their sadd'ning tale of woe—
Of parting with a loving mate
Plucked by a ruthless foe

If not, you're senseless to the joys
Of nature's sweetest voice—
For all is life that gives delight
Or makes the heart rejoice.

—Arthur F. Milton.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

A SEX REVOLUTION—By Lois Walsbrooker. 25 cents.



PROF. BARNARD'S AUTO-HYPNOSIS.

The Coming Anaesthetic.

This remarkable man who submits his own body to the uses of the theory he teaches and who may be said to be a herald of the new therapeutics, is thus described by the eminent physician Dr. D. McMillan:

"As I have been requested to make a statement regarding Mr. Barnard's self-induced state of hypnosis, the demonstrations of which were given at the college, and having been selected as one of a committee of seven to perform the surgical work necessary in testing the anaesthesia, I will say, first of all, he regulates the sleep by having some physician suggest how long it shall last, and in his sleep of forty minutes, I have never seen him miss it more than from six to ten seconds.

"In just three minutes from the time he says 'Ready,' and proceeds to produce the state, we began operating upon him. By placing the stethoscope over the heart I have at times found no perceptible beat of the heart at all; again at other times it runs from normal down to as low as thirty-three and eighteen to the minute; again, I have seen it rise to 122 per minute. While in his self-induced state his features become white and his hand cold and clammy. As a test of anaesthesia I have made a complete network of his face by stitching, including deep stitches through the upper and lower lips, have stitched the arms from shoulder to wrist, thence down the sides of the legs to the ankles, this work being done upon an operating table. I have placed two large silver hat pins through his tongue, one perpendicular and the other horizontally, running through both sides of the face as well. I have chilled the eyeball by letting cold water fall upon it, drop after drop.

"The texture of the skin of this young man is soft and fine, and he seems to have rather a sensitive nature, contrary to what we would naturally expect in such work.

"He awakes from his sleep with a calm expression on his face as if awakening from a pleasant dream and he thinks no more of going into this condition than I would think of sitting down to a good meal.

"The self-induced state of hypnosis performed by this young man is one of the best counterfeits of death I have ever witnessed, and it clearly proves to physicians that the only sure proofs of death are tests of electricity and advanced decomposition. The cataleptic sleep never ends in death unless the sleeper is embalmed, placed in a frozen temperature, undergoes an autopsy or is cremated.

"There is not a week that passes by in America but what we have instances of premature burial, cold, rigid limbs, cessation of heart beat and stoppage of breathing not being sure signs of death. The exhibition of scientific hypnotism, as given by Professor Barnard are something wonderful. I have made a study of this science along with my practice of medicine for nearly thirty years, but this young man outclasses anything I have ever seen. His knowledge of esoteric philosophy far exceeds that of any one with whom I have had the pleasure to talk, and can truthfully say he is capable of demonstrating that which he teaches.

D. McMILLAN, M. D."

Dr. McMillan's closing suggestions, relative to premature burial, strike at the tap root of the one grand horror of human life. If experiments such as these will put a stop to burying people alive an incalculable good will have been accomplished by hypnotism.

A REMARKABLE MANIFESTATION THROUGH THE MEDIUMSHIP OF W. W. TATUM.

Mr. W. W. Tatum, who will hold seances for physical manifestations of spirit and give public demonstrations of spirit power in Chicago, LeMoine Block, conference room 508 of the First Society of Rosicrucians, 40 East Randolph street, the Sundays of June and July, in association with J. C. F. Grumbine, gave a private seance here at 309 Greene avenue, Brooklyn, with Miss Alice Carmick, Mrs. Gowdey, Misses Hedrick and the writer present, when he was levitated three times and carried around the room to the ceiling, calling out the location as he floated through the room, and touching palpable and audibly the ceiling. He was placed at the beginning of the seance under absolutely test conditions, his hands being held by one of those present, through the seance, except when he was taken per force out of the circle and floated through the room. Mr. Tatum weighs at least 170 pounds and the room is at least fifteen feet high. Daniel Home, the Connecticut medium, born at Montville, was levitated in this wise on rare occasions in England and Europe and I had always desired to witness so rare and extraordinary a phenomenon. If I say that I regard Mr. Tatum's mediumship as singularly unique and wonderful, if I add, that he will satisfy the most exacting skeptic as to the genuineness of his phenomena, I say what I and he can prove. He is a second Daniel Home and should be seen through his varied phases of mediumship to be appreciated.

J. C. F. GRUMBINE.

VALUE OF PHENOMENAL MEDIUMSHIP.

(By Jas. Robertson.)

The evidence for the materialization of fully-formed bodies is of a very extensive kind. A few years since the well known novelist who writes under her maiden name of Florence Marryat, published a volume in which are recorded some of the most startling incidents which it is possible to conceive; and very pointedly she asks why she should be disbelieved on a subject such as this, to which she had given so many years of her life for its elucidation. When the public were told about strange places in the writings of well known travelers, they accepted the statements readily. She had journeyed, she says, into the Debatable Land, and had come forward to tell what she had seen there; the world had no more right to disbelieve her than they had to disbelieve Sir Samuel Baker, or Livingstone, or Stanley. Though a novelist, she had a character to sustain as well as those explorers. I need not enter into the details of her strong testimony for the reality of materializations, these can be read in her book, "There is no Death;" but the case of the appearance of her own child is of such a marked character that it ought to be briefly told. She had heard of Spiritualism for some years, but was neither a believer nor a disbeliever. She disliked the thought of people making fun out of it, as it seemed too solemn a subject for jest. In 1873 Mr. Henry Dunphy, of the Morning Post, said to her, "The time is come for you to investigate Spiritualism," and directed her to a medium, Mrs. Holmes. She went, accompanied by another well known novelist, Annie Thomas, sending in their names as Miss Taylor and Miss Turner. It looked as if the seance was going to be a failure at first, as the weather was inclement, and this often affects phenomena. At last faces were seen and readily recognized, the face of Annie Thomas's mother, who had been known while in the body to Florence Marryat, being distinct and clear, and she was wearing a peculiar cap, which Annie Thomas recognized as one she had been buried in.

The last face, however, is the one which I want particularly to refer to. It was that of a little girl, only the eyes and nose being visible. She said she came for Florence Marryat, who, however, did not recognize her. The child persisted that she came for her, and went away looking disappointed. Shortly after she had a sitting with the well known medium, Florence Cook, and was asked to stand by the curtain, behind which the medium sat. At the aperture there appeared the same little girl she had seen a few weeks before at her first seance, muffled up as before, but with eyes smiling at her. At the close of the seance she asked the medium if she knew anything about the little girl who had appeared. She said she did not, but stated that the spirit had frightened her, as "there was something wrong about her mouth." This remark set Miss Marryat thinking, and she followed it up by writing to the medium to learn from her controls who the child was, and the reply was she was her own. It seems that ten years before Mrs. McLean (who is "Miss Marryat" to the public), when suffering greatly in mind and body, had given birth to a child named Florence, who had been born with some peculiar defect about the mouth, of such a nature that the medical men said no similar case had come under their notice before. She had lived only some twelve days, and had become but a faint

memory. When the child appeared at the first seance it never struck her that the baby had grown in the interval, and hence the lack of recognition then and after. She could not interpret Longfellow's lines:

Not as a child shall we again behold her,
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child;
But a fair maiden in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face!

She soon had other evidence of the continued existence of her dead babe. While she was editor of the magazine "London Society," she had amongst her contributors Dr. Cook, who was married to the well known writer of spiritual novels, Mabel Collins. She was invited to meet them at their home, not knowing at the time that either was interested in Spiritualism, but the subject coming up, Dr. Cook said his wife was a trance medium. She went under control, and Miss Marryat was startled by hearing the word "mother," and then was given out the story: "I am Florence. I want to feel I have a mother still," etc., etc. She came back in material form to her mother, through several mediums, for a number of years. The blemish on her face had disappeared, as she said: "God had permitted her to show herself in her earthly deformity, that her mother might be sure it was herself, and that Spiritualism was a truth and a comforter." Eleven years after, being in America on professional work, Miss Marryat attended a Spiritualistic seance as a stranger. She was told of the presence of a spirit who had come for a lady named "Florence" who had just crossed the sea! When the curtains parted the spirit daughter ran across the room and fell into her mother's arms. "Mother," she exclaimed, "I said I would come after you and look after you—didn't I?" The whole volume is wonderful reading, and though some people take the book "There is no Death," as simply another work of fiction from the author, they are met continually with the strong statement that every word she utters is the honest and unbiassed truth. Since then Miss Marryat has publicly given utterance on many platforms to her Spiritualism, and the affirmed authenticity of the statements set down in her volume.

MINOR TRUTHS.

Genius struggling to attain its proper level often seems like waywardness to the ignorant or unsympathetic.

Though seeing more as he grows in spirituality, the more charitable a man becomes to the faults and defects of others.

The narrow or bigoted have no space left for new ideas. Thus their enslavement to ancient doctrine, old habits, and dry-rot politics.

Great is expected from the great. Be modest, and what you then give will be appreciated. Pretentiousness only engenders ridicule and contempt.

Honesty may be imposed upon at first, but if consistent, it unfolds an intuitive perception that penetrates all forms of deception. That is its reward for consistency.

When happiness narrows itself down to the mere indulgence of human passion or animalism, misery has set in for a permanent stay, as the immediate future will show.

When a preacher offers a cash consideration for a proof of Spiritism, double up on him to prove immortality according to orthodoxy, or salvation according to his theory of it.

The World of Psychics and Liberal Thought

The Pittsburg presbytery is after Professor McGiffert. It has memorialized the assembly to require the New York presbytery to take action with a view to applying a judicial anathema to that gentleman.

Herbert Spencer says: "Those who repeat with emphasis the maxim, Love your neighbor as yourself, do not render up what they possess so as to satisfy the desires of all as much as they satisfy their own desires. Nor do those whose extreme maxim is, Live for others, differ appreciably from people around them in their regards for personal welfare, or fail to appropriate their shares of life's pleasures"

"Keyser's wife came back at the seance last night." "How did he know it was his wife?" "She thumped him on the head with something."—Chicago Record.

"I shall refer to these horrible things no further. They are there; God pity me, I have seen them; they will remain in my mind forever—and this is almost the twentieth century. Christ died nineteen hundred years ago, and Spain is a Christian nation. She has set up more crosses in more lands beneath more skies and under them has butchered more people than all the other nations of the earth combined."—Senator John M. Thurston in his speech in the United States senate on the Cuban question.

Recent explorations of the enchanted Mesa in Central New Mexico conducted by F. W. Hodge, disclose the fact that the great rock was inhabited prior to 1540.

At a dinner some years ago Mark Twain had just finished a piquant address, when Mr. Evarts arose, shoved both his hands down into his trousers pockets, as was his habit, and laughingly remarked: "Doesn't it strike the company as a little unusual that a professional humorist should be funny?" Mark Twain waited until the laughter excited by this sally had subsided and then drawled out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"

"Some people think they'll get to heaven just because there's where they want to land. They imagine that heaven is a sort of rendezvous for dead-beats and flea-bitten old hypocrites, where they can sit down in the shade of a tree and have a good place to spit!"—Sam Jones.

Professor Oliver Lodge says he has an entirely new method of telegraphing without wires which will enable him to send messages long distances. He does not depend on the Hertzian waves, but upon magnetism, which is independent of obstacles.

Dr. Paul Carus' new and unique work, Lao-Tze's Tao-Teh-King Chinese—English with introduction, and notes, is out. The Open Court Publishing Co., Chicago.

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—Kelbe.

A good laugh is sunshine in a house.—Thackeray.

At the trial of an accused medium in Chicago the other day the following occurred, as reported in a newspaper account:

"During the course of the trial, a dispute arose concerning the admission of certain evidence. At this point Clyde Morris, one of the attorneys for the defense, arose to explain his objection. Mr. Morris was sitting on a revolving chair in front of a long table. As he arose the seat of the chair, by some mysterious power, separated from its stand and traveled along the table to where Prosecuting attorney Forrest was seated. The uncanny incident caused much excitement, and it was some time before Justice Martin could restore order."

MARGARET GAULE.

The following open letter is respectfully submitted to the Spiritualists of the world as indicating the treatment accorded an unprotected woman whose mission has been to bring the light of immortality and spirit communion to myriads of people.

An open letter to editor and readers of Light of Truth:

As a public worker I very much regret to say that for some unknown reasons many workers have taken delight in heralding reports that are false concerning me, and having now stood as much of it as I intend, and having proof in my possession of these statements I want to give these people warning in time that I intend to put aside the fact that I am a worker, but as a woman demand rights, and they will answer to the courts where I shall appeal for justice. I have many true, good friends all over the world and many good, true sisters and brothers in the field. But many phenomenal mediums and some few of them with "Revs." to their names, have taken delight in heralding reports concerning my character and actions that are false. I am busy doing good for the uplifting of humanity. I have not shirked my duty. Malicious jealousies, coupled with devilishness, prompts these actions. Washington, Baltimore, Philadelphia, New York, Pittsburg, Columbus, or any state where the people know me, the world can turn for my character. The statement of these people as to my intemperance is false. I neither taste, touch nor handle. Yet as saint I never posed. A woman true is all I ever strived or hoped to be, and to keep faith while life endured and profess no virtues. From these sins free. From reliable sources I have information that these mediums want to destroy my mental and physical life. They have used the spirit world under a pretense of control and have told that I am a mother with living children, yet not married—tis now too much to stand. I intend to prosecute these workers to the fullest extent of the law. It was no control, no mother can come from heaven to separate husband from wife, sweetheart or lovers. It is the villainy of the so-called instrument. The angels of heaven know that I have been a willing instrument in their hands to help the saddened and oppressed and can with my affidavit sworn to state that these charges are false and without one particle of proof and I'm willing to test it.

Alone and unprotected with no father, mother or business manager to defend me—take the case into my own hands now and with assistance from the arisen land, defy the world to interfere with my actions. Societies needing my services for open months of fall and winter of '98, can write me, care of Light of Truth office. As I leave in June and shall have to cancel all engagements and kind of-



MISS MAGGIE GAUL.

fers for camp work. As the strain through the shock caused me and the injustice from so-called sisters and friends, I find it necessary to take a rest that is badly needed, hoping to return with renewed health for autumn work. Having confidence in my guides and the many of the higher life and believing in the commandment "Thou shalt not bear false witness against thy neighbor," I am to the world and Spiritual press

Your obedient servant,
MARGARET GAULE.

A MEDIUM IN THE CHURCH PULPIT.

For some weeks past Rev. Mr. Harris, pastor of the St. Clair Avenue Congregational church, Columbus, O., has been preaching and having others preach in his church on Spiritualism.

Mr. Harris claims to be seriously and honestly investigating the subject of Spiritualism, and declares that if he can find any truth in it, he will not only embrace it, but preach it.

After visiting several local mediums, he preached a sermon in his church, publishing his experience and denouncing them all as frauds, etc., because none of them could give (as he claims) the proof which he demanded.

After having Mr. Kaylor, of anti-spiritualistic fame, and some others tell his congregation what they knew about it, he requested the president of the First Spiritual church of this city to send one of the Spiritualist speakers to preach to his people. At first the request was not very favorably considered, but the subject being mentioned in the presence of Mrs. Carrie Fuller Weatherford, who is at present serving here, she at once expressed a willingness to do so. Arrangements were accordingly made for Mrs. Weatherford to speak in the St. Clair Avenue church Monday evening, April 16.

At an early hour the cosy little church was crowded to its utmost capacity, the greater part of the number present being Spiritualists, and to say that Mrs. Weatherford's sermon, based entirely upon the scriptures, was a re-

velation, is putting it quite mildly. She proved herself a veritable "Dewey," and that she thoroughly ingratiated herself into the hearts of the audience was fully demonstrated by the crowd that rushed to her at the close of the meeting with kindly words of thanks and congratulations. During the discourse, Mr. Harris himself at intervals interrupted with "I want to say amen to that," etc. It is safe to say that Spiritualism in Columbus has suffered none by Mrs. Weatherford's ministrations here. We should have more of her kind.

Columbus, Ohio.

C. M. W.

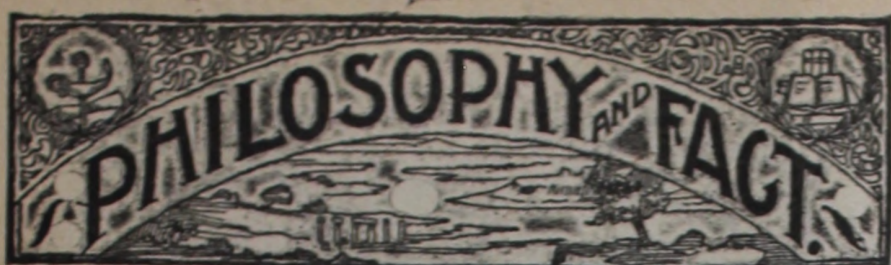
HEADACHE AND MEAT DIET.

(By Dr. M. L. Holbrook.)

Dr. Haig, an English physician, notes, himself a victim of severe headaches, which could not be cured by any of the many drugs he tried, at last banished them by giving up flesh-meats and adopting a sensible diet. He says:

"I had previously tried a great variety of alterations in diet, but adopting the non-meat diet a change was at once apparent; my headache diminished in frequency and severity, and from an average of one in a week they fell steadily to one in a month, one in three, six, eight or ten months, and eventually eight months elapsed without an attack of notable severity."

Further studies led him to the conclusion that his headaches were caused by uric acid in the blood, and that he had taken it into his system in flesh-meat extracts and beef tea, and that in addition it had been produced within his body by conversion of the nitrogenous matter in the flesh food eaten. He also found a larger amount of uric acid in the excretions at the time of the attacks and also when eating flesh food, than when living on vegetable food. From this we may conclude that at least some forms of headache can be greatly mitigated or entirely prevented by discarding flesh food, and appears to be in the main the result of the presence of vegetarians.



THOUGHTS ON THE FUTURE OF SPIRITUALISM.

In the February number of the magazine of liberal thought called "Mind" I find an excellent article by Mr. Jas. U. Spence headed, "Has Spiritualism a Future?" and it seems to me to present a very fair conception of the present condition of the Spiritualistic movement. He says: "A careful observer of this movement can not fail to be struck by two facts, viz.: The very large number who call themselves Spiritualists, and are content with the various phases of phenomena, without progress on other lines." . . . "The second fact is that there is another class of people among Spiritualists who desire better things and who try to live a pure and correct life, who are, to the best of their ability, trying to discover, by and through the phenomena, the hidden (?) laws that govern life and all things pertaining to our present plane of existence."

Is not Mr. Spencer right in his division of Spiritualists into two classes? Go into the halls in any large city of New England where public meetings are held on Sunday, and note the difference that exists in the size of the audience found in halls where "tests" alone are given, compared with the places where the "philosophy" is presented by "trance" or "inspirational" speaker. Note that where morning services are held for "lecture" or "conference" the audience represents about 15 or possibly 20 per cent of the number who will attend the evening service, when "tests" are given by one or a number of mediums.

Go still further in your investigation and find the result of tracing the daily lives of the few who attend the lecture and compare the result with the lives and character of those composing the evening audience. The majority of the first will be found to be earnest seekers after "truth" and practical knowledge, who desire to know the laws under which we may develop our higher spiritual nature, that they may obey them and so manifest their Spiritualism in every-day life.

(Mr. Spence well says "the true Spiritualists are distinct from and above the followers of mere Spiritism.")

In contradistinction to the above class we find the evening audience to be drawn together by a variety of motives. Many come because of a sincere desire to test the possibility of receiving a communication from a recently departed spirit. These may be classed as investigators, more or less sincere and earnest. Others come out of curiosity, to learn what "those dreadful people, the Spiritualists," do—and not to be impartial we must not fail to mention those whose lives are so devoid of purpose and pleasure that they are reduced to the necessity of coming to our meetings to giggle and make funny (?) remarks to each other relative to the proceedings, and in other ways make themselves obnoxious to others. But the great majority are "regulars," otherwise called (far more pointedly than elegantly), "test-hunters," who seem to base their religion upon, as well as limit it by, the length and number of "tests" they obtain.

Now to which of these classes shall be trusted the building of the "future" of Spiritualism—if this ism is to be known by its "fruits" it would seem as if those people who live their Spiritualism and whose "faith" is not without "works" should be the ones upon which the "future" of the sect depends, if it is to find a place in the religious history that is to be written by future generations.

For how can mere communication with exanimate spirit become the basis of a religion which is practical and progressive, unless we add thereto a far more ennobling and uplifting manifestation of its benefits and power to regenerate the individual, than can be seen in the daily life of the average Spiritualist or Spiritist. I am strongly impressed to speak of one thing, which is generally prominent wherever phenomena are to be witnessed, and has always appeared incongruous and inconsistent, to say the least, and that is that while the "Question and Answer" column of our Spiritualistic paper, as well as our literature in general, teach us that a spirit released from the physical body carries with it to its new environment the same passions, vices and general characteristics which remained unconquered at the time of transition, our poets and writers talk of the "angel footsteps" of a father or mother, while our mediums and speakers talk in terms that would lead any investigator to conclude that our departed one's transition was sufficient to free the spirit from every vice and passion, and to induct it into all wisdom, if not Omnipotence. This is not only misleading, but it is manifestly untrue to us, while we say, or hear it said; and consistent truth forces us to acknowledge that a large percentage of the spirits who "pass on" in a year are anything but "angelic" or "wise," and that the mere change in their plane of existence does not make them so. Less than two years ago I lost a father whom I loved as well as any one ever loved a kind and indulgent parent, but I do not believe he has become an angel by many removes, although he died a true Christian and a firm believer in immortality; in fact I know he has not experienced any radical change, for he controls my hand for writing messages very frequently. In speaking of him I am reminded of a recent scandalous article published by the New York Sunday Journal, and written by one Foulke, resident at Plymouth Jail at present. I do not deem it at all necessary to champion the cause of the phenomena of Spiritualism against any charges or attack from any such dubious source as the agile pen of Mr. F., but his statement in said article that "no writing ever came on any slate by spirit power without fraudulent methods being used," recalled to my mind the decisive test which my father gave me about one year ago by slate writing. I had received messages from him through different mediums, of various phases of development, but was not fully satisfied as to the identity of the spirit, and frankly said so. I was told that I should receive a test from him in such manner as would be perfectly satisfactory, and after a few weeks I did. In a closet opening off my chamber lay two double slates which I placed there on unpacking my trunk some six weeks before, and

which I know were free from marks of any kind. No one had even touched them since I laid them on the shelf among other personal impedimenta, such as old papers, sheet music, etc., nor had any one entered the room except my mother and myself, there was no pencil with them. Neither my mother or myself were developed mediums, and neither had ever received any messages of the kind. One morning, being worried about a business matter, I felt impressed to go to Fred Evans, the slate writing medium, who was in town at the time. I selected the under slate of the two and opening it found it covered on both inner surfaces with a message from my father, in unmistakably his own handwriting, and addressed to myself. I still have the message intact and it is good evidence to me that Mr. F. must have been under a delusion when he stated as above. If any one will prove to me that it could be done by other means than spirit power I am open to conviction.

But I am far astray, so let us return to the question under consideration. Mr. Spence thinks that "true Spiritualism" has a future, if left in the hands of "spiritual people," but that this future will be retarded if Spiritism be allowed to degrade and to dominate as at present. And while agreeing to that, is there not still more that must be changed and corrected before the Spiritualists can hope to attain to, and hold, a place among the religions and philosophic movements of our day? Does it not seem to you that we have got to become less selfish and show more of the Christ spirit among ourselves, to say nothing about showing the world at large that our ism, which we claim so much for, and to love so dearly, and that we claim is the basis of all knowledge regarding immortality, is worth to us individually, as much as the "speculation" of the church is worth to its members? We hardly pick up a Spiritualist paper without finding therein some account of a medium and worker in the field, who is ill and usually destitute, or else some society is on its last legs financially, and it would seem that all these things must be changed before Spiritualism can hope for, or deserve a future.

Truly it would seem that our communion with our departed and our proof of a future existence they afford us is worth but little to us, when, after fifty years of it, we are still crying "progression" and "spiritual love for all," without a single hospital, home, college or other practical evidence of our progression, to offer to suffering humanity. Even the "Veterans' Home" in Massachusetts is closed for lack of funds to pay off a mortgage, when every winter in the city of Boston, Mass., (it would be conservative to estimate) is spent \$800 a week on the single phase of "materialization." Thousands of dollars are spent each week on the everlasting morbid "test" appetite. Can we hope for a future that will be of practical utility to the world as long as we are so selfish that our intelligent and "brainy" workers, lecturers, etc., are driven to every expedient to earn a bare living and finally driven into other lines of business altogether? We can not plead poverty while we support such a "standing army" of private mediums, as well as "brag" of the wealth and position of those we carry upon our rolls of believers.

Are we not relying too much on "the dear spirits" to do everything for us, even to fighting the "Antis"? If each and every one of us would prove the truth of spirit communion once for all and then save our 50-cent pieces and "dollar bills" we now give the mediums and turn it into our society fund,

we might have settled speakers at a fair salary and do away with the "dime" admission fee (which so strongly suggests the "dime museum" business), thus giving a better character to our meetings. Why do we spend so much in obtaining a communication from a father or mother, sister or brother, when if they were in the body and lived at the other end of the same state we would not think we could afford to visit them more than once or twice a year. It is surely legitimate and natural for us to turn to them for sympathy and even advice when in sorrow or trouble, but is it in accordance with our teachings to depend upon them to direct our lives for us, when we teach that each person possesses a spirit within capable of unlimited development. We shall never attain to a state of individualization, which God intended us to do, if we are forever leaning on some one else for guidance, and nine times out of ten the one whose support we seek is no more competent than we are, and is having his or her own battle to fight, if they were not conquerors before they left the body. Truly we are spirits now, as much and as truly as we ever shall be, and within us our Heavenly Father has placed the possibilities, which as His children we must naturally inherit. So let us look within, and perchance we shall be surprised at what we find there. We never shall attain to any new powers in the "great beyond," for we are now incarnate miniature macrocosms, having all powers within awaiting our recognition and development. So let us develop that impersonal spiritual nature and then we shall lose sight of self and become conquerors of the sense nature through love, which is the very breath of God, and by virtue of which we became "livingsouls." Let us follow the teachings of our Elder Brother and Great Exemplar, Jesus of Nazareth, and then we shall have a "future" both as Spiritualists and individual souls that shall be glorious in its possibilities and limited only by eternity. When Spiritualism is freed from all worship of the personal, and its phenomena are put into their true relations to it, and not allowed to dominate the mind and attention of its disciples—and when its disciples have become spiritual people, in word and deed, then shall its "future" be assured. Then shall our belief have fitting places of worship, for it shall be enshrined in the heart and soul of the awakened, conscious ego of each individual, and they shall lead spiritual lives at home and abroad and thus become "fit temples for the living God." Stop and engrave on your mind the fact that the "future of Spiritualism" rests with you as a unit, which is the base of every whole, and when each shall realize their own duties and obligations the question of a "future" will soon be settled, for then will we show which is worth most to us, our ism or our own dear self.

Think you the power and far-reaching influence of the church was built up without sacrifice, even to the shedding of the very life blood of its constituency? Nay and never is any great good obtained without this sacrifice of self, which never fails of its reward of a "future" made glorious thereby.

MORTON W. LAWRENCE.

Propositions that are more sentimental than practical are worse than none in a cause or undertaking, while those that go to the extreme of worldliness are often ruinous. Love is the only infusion that makes for success, for love is the law that governs all that exists, whether a principle of the mind or an ordinary business practice.

HERBERT SPENCER.

[A Classical Essay by Giles B. Stebbins.]

This eminent Englishman has a high and wide reputation, which he never sought. His star is in its zenith, its light brighter today than it will be tomorrow. This may be said without detracting from his real merits. He is an independent and conscientious thinker, a wide observer, a ripe scholar in certain lines, but shallow in others. The books such a man writes have their value, even if their method be imperfect. His volumes are in the libraries of clergy and laity, orthodox as well as heterodox; his opinions have weight and authority; his statements are accepted without question; it is heresy and folly to many minds to doubt him; yet to spiritual thinkers he is limited, inductive and external in his thought, dim and confused in his philosophy, faulty in his method, and therefore often superficial in his conclusions.

A PERSONAL INTERVIEW.

Some twenty years ago Rev. M. J. Savage, then of Boston, now of New York, visited London and met Mr. Spencer, whom he held in high esteem. His letter to the Christian Register in regard to the interview is quoted from, that some comments which follow may be better understood. He wrote:

"This great world of London filled and thrilled my heart. But I cared more to see Herbert Spencer than all the rest. Not that he is infallible, or his work perfect. But when all subtractions are made, he is the man who has made the deepest impress on the earnest thought of the nineteenth century.

"I sent in my card, and was ushered into a large, square, neatly-furnished room on the first floor, with its windows looking on the street. I had but a few moments to wait when the door opened and Mr. Spencer came in. Before sitting down for our talk let me describe the man.

"As he comes through the door I see a man about five feet nine inches tall—this is only a guess—and inclined to be slight and spare in figure. There is nothing of the typical 'John Bull' about him. He is dressed in a simple business suit—dark coat and waistcoat and light trousers. His forehead is high, and its apparent height is increased by the growing baldness of the forward part of his crown. His hair is thin, light and straight. He has no mustache, but sandy side whiskers, a little after the English clerical fashion. Though his health is poor—as it has been for some years—so that he can work only about three hours a day, his face is not much wrinkled, and he does not look his age. His looks would tell you he is fifty, though his real age is just three score. He is now 79. He was born in Derbyshire, was trained as an engineer, and has had no university education. It is rumored that he once loved 'George Elliot,' but, be that as it may, he has never married. His life is that of a laborious student; and he husbands all his strength, that he may complete, if possible, the great scheme which was conceived over thirty years ago and is still unfinished—the completion and writing of his Synthetic Philosophy.

"As he steps across the room and takes me by the hand I am straightway at my ease. I feel that here is a man who is as simple as he is great—no airs, no affectations, no assumptions, dignities, lofty pedestals, or apparent consciousness of superiority. The one distinguished American that I have ever met, who is the most sim-

ple, unassuming and companionable, is Mr. Longfellow. Mr. Spencer is quite as much so, and in this respect made me think of him at once. He does not make me feel that I am intruding; nor give me to understand—as little, busy men often do—that his time is very valuable, and that he is conferring a favor on me by the bestowal of a fragment. We sit down and chat as easily as though I had known him for years."

The evolution theory was one of the topics of talk, and Mr. Savage says:

"But, to most people, the question of chief importance concerning evolution is as to its bearing on our belief in God and immortality. I was therefore specially interested to know what Spencer himself would say on these points. I put the question in two ways; first, as to the implications of evolution; second, as to his own personal belief.

He said he did not regard the philosophy of evolution as necessarily touching the questions either way. Dealing only with natural phenomena and their laws, the problems of God and immortality were at present beyond its scope. He thought there was nothing in evolution that made it irrational to believe in either or both.

"Then, as to his own personal belief, he was perfectly frank and open. According to his well known—though generally misunderstood and misrepresented—doctrine of the 'Unknownable,' God is, in his essence, beyond the reach of the human intellect. And with his definition of knowledge—a process of classification—his position is only the simplest common sense. For God, as being unique, the one, can of course never be classified or compared with any other. But this unknown power, as manifested in nature and life becomes knowable, and is indeed the only object of knowledge. And the sense of this power and life back of all phenomena, he said, constantly grew upon him in wonder and mystery. That there is such a power, he contends, is the most certain of all our objects of knowledge.

"When I asked him if he believed in personal immortality, he said he thought no one had a right to dogmatically deny. No one knew that we were not immortal, and there were rational theories of it that could be held. But he was inclined to doubt. He questioned whether life, thought, consciousness, were not results of organization, as the perfume was the result of organization in a rose, or music in a piano. But he is no dogmatic denier on this point, and thinks that, at present, it is beyond us.

"The last thing he pressed on my attention, as I was leaving him, was his view of the present ethical situation of the world. In common with all thoughtful and observant men, he thinks we are passing through a most critical transition time. The old theological standards of character, the reasons for conduct, are giving away. He thinks, therefore, that the most important work of all public teachers today is to help men see and feel the natural motives and sanctions of righteousness; so that, as old theological headlands fade away, they may not be left all at sea, without chart or compass. Not that he fears any permanent anarchy, or even a serious 'moral interregnum,' but that men may be helped to avoid paying too dear a price, in sad experience, for the knowledge that the moral laws, rewards and penalties, do inhere in the eternal nature of things.

"No man, living or dead, so far as I know, has ever conceived and so logically and grandly executed a work so magnificent as his. May he live to see the capstone swung into its place! It will then be the monument of one

of the immortals. And I can not but believe it will also be the world-wide temple of thought in which the next thousand years of civilization will labor and worship."

Thus we have an interesting idea of the personal aspect and manner of a man devoted to high aims, and carrying on his life work by his own light serenely and fearlessly.

THE GLIMPSES.

we get of Mr. Spencer's personal convictions, while showing his sincerity, do not at all justify the opinion of Mr. Savage as to his influence in the future as a shaper and leader of thought.

His statement that the problems of God and immortality "are at present beyond the scope of the philosophy of evolution" shows his limitation of that philosophy to the external development of nature and of human life on earth. Whether Mr. Savage still holds the same exalted opinion of Herbert Spencer I do not know. How he can, in the light of his own later psychical research and spiritual experiences, I can not understand.

Mr. Spencer's attitude as to Deity and the personal immortality of man show him not as a great leader, but as behind the present trend of our ripest scientific and religious thought. Slowly but surely agnostic doubt and materialistic denial are giving place to spiritual affirmation, deep and earnest, but not dogmatic.

In an hour of illumination he wrote: "The religion of humanity does not satisfy the soul. That religion can never exclude the sentiment awakened by that which is behind humanity, and behind all other things—a power of which humanity is but a small and fugitive product."

This "power," as he sees it, is "energy," which goes for little without mind and will.

Emerson voiced a deeper insight in one verse:

"Ever fresh, this broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds."

As Denton well puts it: "I could as soon believe that a boulder rolling down a mountain stream could be transformed into a perfect bust of Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit presides over the universe, and natural laws are its instruments." Evolution is a process, a plan, a design. A design is unthinkable without a designer. A soul of things is in, and through, and over all.

SPIRITUALISM.

How can a man command high and lasting respect who refuses to investigate Spiritualism, saying that he has "settled the matter on a priori grounds"—that is, has decided certain facts can not be, and so shuts his eyes! He goes with the old Hindoo vegetarian who crushed the microscope with a stone because he would not see any proof that he swallowed animals in water. Is there not a tinge of absurdity in writing a book on psychology, when the writer is not sure that a

man has a soul which is a living entity, but really rather thinks said soul to be the result of bodily organization—body cause, soul result, both to die together? Such being Spencer's dubious mood his psychology must be dubious and perplexing.

He describes the evolution of religious systems as "the growth of illusions more and more complicated by what he calls the 'slow modification of that original theory of things of which, from the supposed reality of dreams, there resulted the supposed reality of ghosts, which developed all kinds of supposed supernatural beings.'"

MAN THE MICROCOSM.

A spiritual being made up of all spirit and matter in the universe and being thus related and akin to all, intuitively knows something of all, has surely kinship with the stars. A gifted astronomer tells us how "the spectroscopic shows that the stars contain every one of the elements in the human body."

A clairvoyant seer thus describes his vision: "In each mineral and animal I saw something of man. All nature was radiant with colors and emanations that seemed ready to graduate and leap into the human spiritual constitution. In man I could feel the immortal principle."

Can all lower types of matter be thus wrought into our physical bodies and still be cut off from all divine and spiritual relations and ideas? Must not our primal thoughts of great spiritual truths be intuitions growing out of divine relations? Culture and experience need not be undervalued but the soul of man is the living fountain of truth. To find the sources of natural religion in man's inmost spirit floods us with life and warmth.

To wander in a "land of supposed dreams and ghosts"—illusions one and all—for the primal sources of religious life and progress is to breathe a chilly air and find a leaden sky above our heads. The views and writings of Spencer may help the intellect, but fail to feed the inner life.

The world wants the reality of a spiritual and immortal life within, the truth that man is a spirit, served by a physical body here and by a spiritual body hereafter, the real presence of the blessed immortals. Intellect and reason will gain strength in the new atmosphere which will then surround us.

Herbert Spencer does not meet these deeper wants, which grow daily, and therefore can not be a strong and compelling leader in the coming thought of the world. His merits and services should be appreciated while his leading conclusions are set aside.

The verdict in the near future will be that he was a zealous miner, working near the surface, bringing up some gold, blinding his own and other eyes with a deal of dust, but not a skilled discoverer of deeper and richer golden veins.

GILES B. STEBBINS.

TRACT NO. 2.

Rev. M. F. Ham's Sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on Mediumship.

Price, per 100, \$2.50; 50, \$1.50; 25, \$1 singly, 5 cents. For sale at this office.



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THE PROPOSED ALLIANCE BETWEEN THE UNITED STATES AND GREAT BRITAIN.

Events are on the tapis. Some of them are surprising, but most of them are the outcome of working causes which have their genesis in the fibre of civilization. The contemplated alliance between Great Britain and the United States is one of these long-looked for events, and it surprises no body who is abreast of the trend of these two great nations.

The dispatches indicate that the desire for such an alliance emanates from the throne of Great Britain and the voice that of the queen herself.

Certain it is that the moorings of our nation are being loosed. We are confronted with problems which the forefathers did not, could not, see, and the consequence is that the policy of isolation, so long adhered to, and which has had its voice in the Monroe doctrine of non-interference, is in a fair way of becoming a thing of the past.

Can it be destiny which has shaped both England and the United States to this end? The Light of Truth has foreseen the present situation and made mention of it in noting the tendency now manifested by the various racial qualities of European civilization.

It means the supremacy of the Anglo-Saxon civilization—at least to the extent that the two great powers of the earth most closely allied to that branch of human fellowship shall coalesce for mutual protection and advantage. And what then? The end of monarchical institutions and the aristocracy of descent and exploitation; ergo, the downfall of European continental civilization in its political phase.

More than this, it means the obliteration of those artificial barriers which a powerful and selfish commercialism has placed between one man and another man, so that they may not trade to the extent of a bushel of potatoes without the intervention of political government. It means the "open door."

Is the United States ready for this? We know Great Britain's designs in the far east. We know that China is doomed to be parcelled out and made to wear breeches, in the pockets of which European civilization shall have carte blanche. China's ports are to be thrown open and Great Britain is to see to it that they are free. Can we hold to the policy of isolation and protection and be the ally of England in such a policy? There is no question about it with us but there will be a question about it when the full scope of the proposed alliance becomes known.

The Gorgon is devouring itself. We are face to face with the inevitable. The fracas we are now engaged in with a worn out decaying nation is a pop-

gun affair beside the tremendous changes going on in the fabrics of political governments and the geography of civilization. An alliance offensive and defensive between Great Britain and the United States will make us master of the world, while the higher humanities will be given incalculable support.

We would welcome Teutonic civilization into this fabric of the New Day for its interests are closely our own. Some indications point to such a consummation. But, however this may turn, there is dead reckoning ahead for the Muscovite, the Turk, and the various branches of Gaul and Latin civilization. All of these, excepting the Turk, have mutual sympathies, largely of a religious nature, and they quite naturally turn to each other.

THE ENEMY AT HOME.

In the Island of Sicily during the reign of the Caesars, young men and women were sold for twenty-five cents apiece. Conquest and the accumulation of slaves made it cheaper to work men to death than to feed and care for them. It is no evidence that we are better than ancient Rome because we have more railroads than the Roman empire had. Within the sound of the bell on Independence Hall there is plenty of slavery that outvies Sicily or the Rome of the Caesars.

There are seven hundred sweaters' dens in Philadelphia.

In the middle ages "sweater" was the name given to a man who put gold coins into a bag and shook them so that particles of the metal were worn off. The coin passed for just the same and the sweater got his profit in the gold dust in the bag.

The sweater of today puts human hearts into bags of greed and shakes them as a ferret shakes a rat. And out of the throbbings as they drop like beads from the brow of agony he coins his profits. The vampire has reached its last evolution in the rapacity of the modern sweater. The good natured Hibernian houses his pigs in a sty. The den of a sweater is a human sty in which a pig would never fatten. Here creatures make clothing which we perhaps are wearing today, whether it be tailor or ready-made, for be it understood that custom work is a large part of the sweaters' output. In Philadelphia it does not follow that a tailor-made suit is made by the tailors where the measure is taken and cloth selected. In these human stys the workers eat, sleep and perform all the functions of nature. There is no moral code printed over the doorway of a sweatshop. No code obtains there except the turning of human souls into cash. In the process of transformation the souls are ground between the millstones of avarice and dishonor. The refuse of the milling is the recompense they receive. Here it is. For overcoats 45 to 98 cents; frock coats, 40 cents to \$1; sack coats, 30 to 75 cents; vest, 14 to 28 cents; trousers, 25 to 50 cents a pair; boys knee pants, best quality, \$1 a dozen.

This is why clothing is so cheap, but it is not so cheap as flesh and blood and souls. Does civilization require men and women to work for 50 cents a day, while profits to the employer aggregate from 75 to 150 per cent? If it does, then it is time for a new Declaration of Independence.

What do the inalienable rights which the Creator has endowed us with amount to the swarms of putrid humanity in Philadelphia, New York, Boston and Chicago?

What are life, liberty and happiness to the helots of Philadelphia, who in five minutes' time can walk to Independence Hall, where lib-

erty and human rights were proclaimed to all the inhabitants of the land one hundred and twenty-two years ago? Civilization crawls on its belly. Empty stomachs, shivering bodies and petrified minds are indexes to the fall of Civilization.

Let us not forget now that we are in the midst of war waged for suffering, outraged humanity in the Island of Cuba, that the gravest enemy is not a foreign foe but rather the foe of hunger, depravity and idleness right here in our midst.

TO THE JUBILEE, GREETING!

The present issue of the Light of Truth reaches the eyes of hundreds of interested spectators in the midst of the grand conclave at Rochester.

The Jubilee is a momentous meeting. It stands for things bigger than men or societies of men.

Were there nothing due at this time save homage to valorous men and chivalrous deeds, the fiftieth milestone of Spiritualism might better be covered with a mantle than illuminated to serve as a guide post in the pathway of human destiny. Why, then all this labor and this exultation?

Supposedly, in the name of that eternal principle which has worked out through the incrustations of ages of theological materialism and scientific negation, the indestructibility of the human spirit.

And this would appear to be enough. Admitting that this great principle is the nuclei around which the working forces of the Jubilee have been formed, we repeat, it is sufficient. And yet it does not coalesce the Spiritualists, nor, as yet, create scarcely a ripple on the great sea of promiseless speculation. To the wisdom of the inspired and the inspirers attendant upon the proceedings of the Jubilee must be left the discussion of this query. The ripest and best thought in Spiritualism will be set forth at Rochester, we sincerely trust, before the sun goes down on June first.

Unswerving in the conviction that western civilization possesses in the spiritual philosophy the flower and fragrance of its life, we calmly await the judgment of mankind.

To the workers, one and all, who, with unselfish intent and fidelity to principle, have brought about the great meeting, and to those illuminated ones who, as in days of yore, have carried the banner of Spiritualism worthily and now speak understandingly and unequivocally upon its claims, the Light of Truth sends greetings and Godspeed.

SI MONUMENTUM REQUIRIS CIRCUMSPICE.

Gladstone is dead.

The world's greatest statesman has changed places with respect to his environment and the spirit which has been a potent force in civilization for half a century has been removed from the earth sphere of activity. No panegyric composed of mere words, is required at this time. It would be out of place, or rather let us say, it would have no place.

In the presence of such a life praise is weak and this is all we have to offer. Better then that we add to the great silence unto which he has become a part, and keep still. The English speaking races will, as time goes on, become like him. Until then let not his epitaph be written nor his panegyric spoken. A fame such as his requires no eulogy now.

Many have a truth to offer, but they spoil it by appending false theory to it.

JULY.

We are about launching a crusade for subscribers for the month of July and we shall have an agreeable surprise to offer when the time comes. Would it be asking too much of our readers for each of them to find one yearly subscriber for the Light of Truth? We grant that it is a difficult undertaking. We know what lies in the way of a task of this nature, but we also know the temper and devotion of the friends of this paper. Should they earnestly begin to devise ways and means to that end, they have the remainder of May and the whole of June to pick out the persons and work on them.

We are receiving letters daily from these our friends which contain the following: "The Light of Truth is worth double its price," or in other ways expressing the same idea. And it is true. This paper is worth double and treble its price. Now let each of these friends make the idea a practical working hypothesis by inducing one person to subscribe and in this way double the number of readers, if not double the price of the paper.

Get to work for July. This paper must double its subscription list by the opening of the fall campaign.

Remember this paper stands for Spiritualism, not that which goes under the name of Spiritualism altogether, and it sees the imperative necessity of presenting to the world some definite line of procedure with reference to the future.

We ask that every reader who feels the pulse of this movement and sees its trend or drift will rally to the support and maintenance of the Light of Truth in the manner indicated.

Get to work now. Pick out your man, or woman, and proceed in such a manner as good judgment and earnest solicitude will dictate, to prevail upon him to subscribe during the month of July.

COVET EARNESTLY THE BEST GIFTS.

If spirit communion is desired, and it is, if psychical phenomena are needed too convince, and they are in the majority of cases, then let these come in the home circle. Develop them there, use them there, keep them there. No five persons of a family can aspire with clean hearts and sound minds to hold communion with the loved ones gone on, without developing a medium in their midst. And yet the best spirit communion is that which makes unto a closer acquaintance between ourselves and ourselves. The test of spirit power is that which jogs the mind and sets it to analyzing the purposes and properties of its own consciousness.

Many people know a good deal about the geography of the Summerland and very little about the geography of their own brain hemispheres.

To such we have this to offer. The only real Spiritualism is in the silence and culture of the soul. No human being can be a Spiritualist or a true medium and be spiteful, jealous, greedy and dirty, even though Moses, Socrates, George Washington, or Abraham Lincoln are their "controls."

Spiritualism on its objective side is founded on physical phenomena, but in the presence of the drivel, foisted in the name of these phenomena, the angels stand aghast.

Great minds are not disturbed by worldly approbation, or care for empty honors, such as matter can afford. To live in the hearts of their loved ones is sufficient uplifting power to keep them alive and active in soul.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

A GENIUS ON GENIUS.

"Ninety-eight per cent. of genius is hard work," says Thomas A. Edison, and he adds, "As for genius being inspired, inspiration is in most cases another word for perspiration."

The flippant materialism of everyday feeling and thought gives vent to a guffaw at the utterance of a sentiment or aphorism of this kind. But Edison, while a great genius, is not a great philosopher, if he has been correctly quoted. We take it he has, for the above was printed in the Youth's Companion, which is counted reliable.

Mr. Edison is not fair in his definition of genius. We prefer putting it thus rather than to say that he runs counter to the lexicographers, to history and tradition. The word "genius" is from the Latin and primarily signifies a tutelar spirit or deity of a person whose province is the care of every one from the time of his birth; the ruling or protecting power of men. Possibly some of Mr. Edison's perspiration has been caused by not understanding this phase of his inspiration. We suggest that Mr. Edison be calm. When he perspires,

"The genius and the mortal instrument
Are then in council,"

if he but knew it.

Crabb says: "Genius implies high and peculiar gifts of nature, impelling the mind to certain favorite kinds of mental effort, and producing new combinations of ideas, imaginary, etc. Genius is connected more or less with the exercise of imagination, and reaches its ends by a kind of intuitive power."

The inspiration of genius may be said to consist of an understanding of the soul's intuitive quality. Of course, if Mr. Edison is going to fume and sweat all the time he can't grasp Crabb's meaning nor the subtlety of his own genius and inspiration.

Edison has not created an idea nor has he discovered the unknowable. He has, by virtue of his peculiar natural gifts, discovered what has always existed and has always been known—to somebody. We are foolish enough, perimentation we are foolish enough, as the world goes, to judge that perhaps his genius, his tutelar spirit, or guardian, knew all that his wondrous brain has outwrought.

Conservatism is often a misnomer for conceit—a term the know-it-alls apply to themselves when at their wit's ends. Rather than acknowledge their ignorance or inability to take in a new idea, they pretend to be "conservative." Whole communities are sometimes afflicted with this form of mind constipation.

J. W. DENNIS.

Mr. Dennis is a resident of Buffalo, N. Y., and an old and earnest worker in the cause of Spiritualism. He has not only kept himself busy in local work, but in campmeetings as well, and has sacrificed much to make these a success. Furthermore, he has been an unselfish laborer in the field, and has always sustained his reputation as a man of honor and integrity wherever active. Though not always understood, he meant well; and like all such, will be appreciated in the end and sense his reward accordingly.

CENSUS THANKS.

We are indebted to the following ladies and gentlemen for lists of names sent in as a contribution to our census gathering: W. Pany, W. E. Leonard, Miss Comstock, T. J. Greene, E. K. Walbridge, J. Bates, M. M. Thornburgh, Cathrine M. Boyle, Frank Burroughs, Mrs. Emma Kemble, H. W. Barnum, J. M. White, E. Rundell, Mary E. Craig, Mrs. M. S. Corseilus, H. E. Snell and J. Madison Allen.

DOCTOR PEEBLES.

Dr. Peebles has removed his extensive medical business from Indianapolis to Battle Creek, Mich., where the doctor expects to permanently locate the business. Dr. Peebles is well known and dearly loved in that section of the country, having formerly lived and labored there for many years. He is seriously contemplating another journey around the globe.

BREVITIES.

How about the Monroe doctrine?

Think good and you will feel good.

This is the great week at Rochester.

Meanwhile the atrocities in Cuba go on.

True prayer is the luxury of the soul.

Read Giles B. Stebbins' estimate of Herbert Spencer.

Edward Bellamy is slowly but surely sinking away with consumption.

Professor Charles A. Briggs, D.D., has come to the defense of the Lord's supper.

All men who rise to a knowledge of their principles become liberal in their religion.

We need more heart education. With a cultured heart the brain will take care of itself.

What would a composite picture of the Lord's supper and a session of the New York presbytery resemble?

Spain wont need a board of inquiry to find out how her warships came to go to the bottom of Manila harbor.

Every generation must have a war, because every war produces fighting material for the coming generation.

Beg pardon, did you ask for our opinion of the Spiritualist who does not read and support the Spiritualist press? We haven't any.

The war excitement is proving disastrous to the business end of this paper. Our friends should be exceptionally prompt in renewing their subscriptions.

Divine Providence, according to Talmage, got a lick at Spurgeon's London Tabernacle through a defective flue and consumed the precious sanctuary at high noon April 20.

If preachers had any true faith in Jesus they would apply it at a seance and thereby endeavor to attract him. But perhaps they doubt their own teachings when it comes to a practical application of the same. They believe

in fraud and attract it. Why not believe in good and invite that—their Master, for example.

Colonel Ingersoll keeps on going about the country telling the people why he is an agnostic. It would comport more with the great orator's reputation for fairness and candor if he would harp on what he knows once in a while. A less distinguished man would be interpreted as telling why he was an ass were he to junket about lecturing on "Why I am an Agnostic." Revise your lecture, Colonel, and tell your countrymen why you are a gnostic. People—at least Spiritualists—can judge for themselves how much you do not know.

It was the Hamburg-American line which sold to Spain the two steamers that were converted into war vessels to fight the United States. This is equal to treachery of the worst kind, and we trust every true American will remember the Hamburg-American line after the war—to keep out of its way as enemies who stab us in the back at the first opportunity. For a few paltry dollars—a higher bid—this company has sacrificed its honor after enriching itself out of American patronage. To hell with such little souls.

We are in it. War has been wrought and the peaceful must suffer with the warlike. But, having been caught with our suspenders buttons missing, we have learned the important lessons of being better prepared next time. "I object," by congressmen hereafter, when it concerns the country's defense, must be stopped with a hint at hemp—the collar decoration of traitors—and inculcate the lesson that the only way to sustain peace is to be prepared for war. We are still too far away from the millenium to lay on our oars.

Everyone who raises his treacherous partisan spirit above that of patriotism in our present struggle should be trampled upon as a serpent. To call this a Republican or a Democratic war is treason. There are no parties now. All are Americans and have a common interest in seeing the country saved from the Spanish hordes, which in the event of any weakness on our part would break into our coast cities and murder and pillage without mercy, whether of Republican or Democratic hue; and follow this up by crimes that would horrify the most partisan of any party. We will all need each others support before this war is over.

FLUID AIR FOR INDUSTRIAL USES

"Liquefying air is not a new thing; it has been performed by exerting enormous pressure or by freezing air to an unusual degree, or by a combination of pressure with refrigeration. There are so many uses to which liquefied air can be put that scientists hardly know where its usefulness will end if it can be produced at a low rate of cost in commercial quantities.

Among other advantages, air in the portable, cheap form of a liquid, as it passes back to its ordinary state, can be used for illuminating purposes by mixing its escaping gases with atmospheric air in certain definite proportions. Moreover, as a driving force in the way of detonators or explosive material to drive engines, liquid air is obviously a power that can be, under given conditions, profitably applied.

Air in the cheap, portable form of a liquid rich in oxygen, can be used for many purposes in manufactures and the trades. The discovery of a cheap method may be of importance to American manufacturers.—Charles De Kay, Consul General.

ALL ABOUT DEVILS.—By Moses Hull. Paper, 15 cents.

MOODY WON, INGERSOLL WON,
BUT DRINK BEAT THE
GAME.

Here is a case revealed to me from actual life, and but faintly portrayed, wherein the victim of abnormal craving for drink was snatched from the hypnotic protection of the church by the iconoclast and plunged into a deeper despair that the worst feature of the doctrine of fear could ever have sunk him. This, too, through the riot of uneducated liberty by a half explained truth. I believe that such poor creatures are better off under the protection of the church, in its worst abuse of literal truth, than on the half-way ground of Ingersollism.

The person who is restrained from sin through fear of hell needs to be taught the awfulness of the mental hell which Spiritualists know to be as real and as bad as the average orthodox preacher would attempt to portray in his materialistic fashion at the present day. The cities of the world are just reeking with such cases, and it is heartrending to come into rapport with them. Though it is a very disagreeable task, I believe that it is our duty to teach the dark side of life and its consequences as well as the bright side.

Yankee Crook is a spry old spook
Still pegging around in the body.
The hair of his head is a vermin bed,
He lives on apple toddy.
It may be well for me to tell
What eased his melancholy;
He heard it said the devil is dead—
That made the old chap jolly.

He had quit drink "when on the brink"
Warned by Moody and Sankey—
But since his fears are in arrears
He is a badly worsted Yankee.
The fear of hell alone could tell
Upon this gay old Friskey,
And now he owes his blooming nose
To Ingersoll and whiskey.

Though thought is free, this case should be
A warning to freethinkers;
What little use and much abuse
It may be to free drinkers.
If Moody's falsehood did him good,
And Bob's truth all upset him;
The one who saves from drunkard's graves
For Christ's sake—why not let him
J. MARION GALE.

COMMENT IS UNNECESSARY.

The Rev. Francis S. Borton, a missionary in Pueblo, Mexico, says, in the Christian Endeavor World, that he recently saw the following notice in a Roman Catholic church in Mexico:

"Raffle for souls—At the last Raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory.

"Ticket 841—The soul of the lawyer James Vasquey is released from Purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow Francisca de Parras is forever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from Purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1. To be had of the Father in charge. Will you, for the poor sum of \$1, leave your loved ones to burn in Purgatory for ages?"

Beauty in youth is an effect of goodness or purity—honesty or godliness in body. Both generate beauty and greatness combined.

Psychometry.

REMARKS.

The key to correct psychometric reading is to imagine yourself the person to be read, and watch the sensations or inclinations overcoming you. But have care not to think of some one else during the interval, or you will catch a double rapport and read two instead of one. That will produce errors for which neither will praise you, and your reputation as a psychometrist will be at stake to the extent of your subject's influence. Following are a few as we can enter their sphere or aura:

MISS A. M. SCHNEIDER.

Extreme good nature characterizes this young lady. Together with the love for humor she will make an agreeable companion for an appreciative husband. She is not without her faults, but these will never show without good cause, or downright ill treatment, and this doesn't seem to be in store for her.

ELIZA A. CLOUGH.

Mrs. Clough is an old lady of the ancient type. She believes in the good old times, when things went just so. She doesn't take any stock in new-fangled notions and fads. She knows what is right and aims for that only, and nothing can turn her aside. She is withal good natured and loves to think of the spiritual.

M. G. WOOD.

Mr. Wood is a kindly disposed old gentleman and a man of square dealing. Only misfortune would find him wanting in coming to time. He is also a man who thinks much of a good name, and thus has honor. He is also of a liberal turn, and not without a good share of natural wisdom. He has had a great struggle to maintain these principles, but will win in the end.

E. C. FOURL.

Mr. Fourl is a young man, comparatively speaking—young in spirit—if not in years. But his indomitable will has kept him bright and active. He is what you would call a "good fellow," and no hypocrisy in his bones. He may not always tell you all he thinks, but he is all right. His charity makes him keep his own council at times, and that is a virtue well worth having. It is his jewel.

J. B. DESPAIN.

This is a difficult subject to read—apparently due to an intenseness in his being which seems to characterize him. Fortunately it is for good, thus making him an acceptable man to any cause. He is undoubtedly firm in his convictions and not easily swayed by counteracting influences. Thus a reliable man in an emergency. He is a true friend where attachment has been formed, but an unrelenting opponent in an opposite direction. Summed up he is what may be called "all right."

THEO. KUNDINGER.

Mr. Kundinger is a man of ideas—set in some respects, but liberalized by

lofty aims; and in a measure inspiring. There is also something sublime in his nature which only a sensitive can appreciate, furnishing good conditions for extended psychometrization. Much could be written by one interested in his character, for it offers much to descant on. He has the foundation for genius, but it needs direct inspiration to bring it out. Mediumship would make this man a surprise to himself. He should study mental science.

P. WERUM.

In this gentleman's influence we sense dignity, accompanied by modesty or humility. These two conditions of the spirit are very comforting; for they relieve one of much anxiety and concern; and withal, serve as basis for mortal happiness or content. We judge, therefore, that such is this gentleman's average state of the spirit or soul, with a strong desire to know more of the entity from which this emanates. But he will know all before long. His barque is nearing the shining shore where angels await him, who will conduct him to the home not made with hands, but with good works that have preceded him.

MRS. ANNIE RICHEY.

A zeal for acquiring knowledge characterizes this lady. She already knows more than she can express. But mental digestion will bring forth good effects in time. A truth turned over and over until it is well understood by oneself has tenfold the power when uttered than trying to tell more than we know or understand of it. It is this lady's habit to think much before speaking; and it is well, for this gives her prominence among her immediate friends. A leader of a few is as responsible as one of many, and she feels capable of assuming the task. May she never become weary of such labor of love. It is the most gratifying when crowned with success.

MRS. UNA A. SILVA.

It is difficult to find the vulnerable spot in this lady's aura. She does not throw out any very definite influence, though she may be a good healer. This class of mediums sometimes retains its magnetism till ready for treating, and thus impart it to nothing else; or so little that it is readily lost again. But we would not advise this lady to do too much healing, unless in the spirit for it, and feeling bright at the time; for she has some self-knowledge to gain which is needed for her own development, and to deplete herself of magnetism all the time is to prevent her from gaining that knowledge which must come by inspiration; and accurate inspiration needs a vigorous brain condition.

MRS. GEO. W. BRENN.

This photo contains two pictures, and I am more attracted to Mr. than Mrs. Brenn—the former having the most active life principle. But as I am asked to read the latter, I must obey. It is difficult to disconnect two influences on one photo, and we are apt to get them mixed; thus reading two persons in one. But as there is

diversity in the vibrations, we can select the more negative and attribute them to the lady. We sense a little discontent, perhaps sadness, but this may be due to some inherited trouble or ailment. Her husband sympathizes with her deeply in consequence, but can not give her the advice or comfort she intuitively craves. He tries, but in vain, and she feels sorry for him because he can not. He feels at times as if he had lost something dear and was awaiting its return. But this is only relative. It will pass off with spiritual growth. If she thought of herself less, and more of others' happiness, she would feel better physically as well as spiritually. She should be happy that she has the love of her husband, and care for nothing else. Perhaps she will change after this. If so, a brighter light will dawn for her shortly. She has a good heart, and thus a good subject for spiritual aid, and will have it if she wishes for it. That is all.

VERIFICATIONS.

As few care to verify a psychometric reading, we are not surprised at a dearth of acknowledgements. But when one gives up his or her sympathy to comfort another the least that can be done is to show gratitude; for not only comfort, but the delineated is obtaining healing fluid from the reader as well during the time. If there is objection in publishing the verifications, mark it "Private." So we would like to hear from all who have been read since the opening of this department, and say in a few words what they think about it, and how far correct as they have been able to find since the reading. A postal card will suffice to say all that is necessary.

THINGS THE MAGNETIC HEALER SHOULD NEVER FORGET.

1. That disease is simply an unbalanced state of health, a lack of harmony, produced through the inharmonies of the mind. Health is equilibrium, mental and physical.
2. That the complication of a disease often exceeds in importance the primary disorder, which invariably is of mental origin, or due to external vibratory inharmonies.
3. That the reason and cause of most ailments can be traced to disturbances in the mind.
4. That most derangements vary with the personality, environments and mental characteristics of the patient.
5. That stimulants and narcotics are simply spurs and gags, stifling the cry of nature for relief. Ease of mind is the best stimulant, and good magnetism the most powerful narcotic, nature's best remedies. Thought permeates every "atom." Thoughts are veritable things.
6. That proper diet, clothing, climate and occupation, with rest of body and mind, are the chief means for the restoration and preservation of health. Recommend cheerfulness.

GEO. W. WALROND.

WHO TAKES THE LIGHT OF TRUTH

Every friend of Spiritualism takes it.
Every one who appreciates good reading takes it.
Every one who is governed by principle instead of personality takes it.
Everyone who aspires for a higher plane than the sensual or phenomenal takes it.
Everyone who is self-respecting enough to see his cause represented by an able exponent takes it.
Everyone who enjoys reading a live, up-to-date paper takes it.
Everyone who desires to keep posted on all Spiritual topics takes it.
And everyone who is generous enough to spend one dollar a year for his Spiritual salvation takes it.



MALISSA CAPITOLA THOMAS.

was born at Pittsylvania, Virginia, on May 15, 1850. She was the only daughter of D. D. Hall. He moved to Atlanta, Ga., in 1857. In '63 he moved to southwest Georgia, bought a large plantation and farmed until '66, when he passed to spirit life. Malissa was taken by her uncle and guardian, G. W. Hall, back to Virginia, where she stayed at school until '68, when she married Capt. E. B. Thomas. The newly married couple returned to Georgia. In '71, at Atlanta, she developed her psychic powers, that were naturally strong. Owing to financial misfortune growing family and bad health of her husband, she reluctantly gave herself up to public service as a medium. Her phases are clairvoyance, clairaudience and clairsentience.

Mrs. Thomas is of the opinion that a woman has no grander mission than the rearing of her children to be useful members of society. She has a quiet home, cottage and five acres, at Kirkwood, a suburb of Atlanta, where she still gives sittings for the public. Mrs. Thomas has been highly favored with the patronage of the best people. She was also connected with the first Spiritual society founded in Atlanta the one having W. C. Bowman as pastor. She is strictly an independent thinker and veteran Spiritualist of the liberal order. She is highly commended by those who know her in the home life.

MINOR ESSAYS.

A tame existence is not a progressive one. A struggle for the same lifts mankind above sordidness, penury and self-love.

Wrong never surrenders without battle, and right is the only opponent that can conquer it. Two wrongs simply annihilate each other. When right prevails everywhere, the struggle ceases. Perfection is therefore not of this life.

Doubt often proves that which we doubt, for a doubt is a vibration which engenders thinking, and any kind of thinking enlightens the thinker. It is not the thought which is injurious to us but the act or the emotion accompanying it.

A sigh of relief or the drawing of a long breath after writing indicates the relinquishing of the mind's control over the physical senses. During self-inspiration the mind permeates the entire body for an intelligent or spiritual effect. In spirit this would be experienced as consciousness all over.

Many who could aid a fellow man would not do so from fear of being regarded as weak. No right-minded individual ridicules kindness, however weak it may appear to the heartless. Nothing enforces deference so much as good nature. It is man's winning card, if he only knew it. Angels accompany such.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. 16.

In connection with the quotation last made I can hardly resist the temptation to quote the language of the Psalmist, where he says: "Mine ear hast thou opened, yea, thy law is written within my heart."—Psa. 40:6-8.

Elihu, the mediumistic poet, I think, refers to the same thing when he says: "For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon their bed; then he openeth their ears and sealeth their instruction."—Job 33:14-16.

Eliphaz, another mediumistic poet, brought the matter out still plainer when he said: "Now a thing was secretly brought to me, and mine ear receiveth a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying, shall mortal man be more just than God? Shall man be more pure than his Maker?"—Job 4:12-17.

When Isaiah speaks of those who are not mediumistic he speaks of their ears as being heavy, and of their eyes as being closed to the light. He says of them, they both hear and see, but do not understand. See Isa. 6:9-10.

In Isaiah, 59:29 to 61:4, is a lengthy prediction concerning Israel. In 59:20 he says the Redeemer shall come unto Zion; then follow numerous predictions. Among them is one of continuous mediumship, in the following language: "As for me, this is my covenant (or bargain) saith the Lord. My Spirit that is upon thee, and my word, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

That is, that a mediumship similar to that of Isaiah shall always attach to his posterity. The next chapter prophecies that the Gentiles shall come to the light, that they shall come to the sons and daughters of Israel for the light, that the abundance of the seers and the whole force of the Gentiles should come to them, in this revival of spirituality—that as doves fly to the windows so shall the nations flock to the Hebrews—to learn the truth. The prophecy finally goes on to predict concerning Jerusalem, that violence shall no more be heard in it and that its people shall all be righteous. The prophet goes on to declare that the spirit of the Lord, God, that is, of Yahweh God, is upon him enabling him to make these predictions and to give comfort to those who mourn.

It matters little that these predictions failed of fulfillment; that has been the case with hundreds of biblical and modern prophecies.

It would seem hardly right for me to close my remarks about the prophet Isaiah and his book without stating that it is established now beyond dispute that there were at least two writers of this book. As it is no part of

my work to bring out the facts of the case, I leave them and pass on to notice the mediumship of

JEREMIAH.

I am a great believer in both birthmarks and heredity. Jeremiah was marked for a medium before his birth. He was as peculiar as some of our mediums are today, but he could no more overcome his peculiarities than certain persons today can overcome their weird idiosyncrasies. He was an active medium when only a child, and hence may not have had as good judgment as those who are not called until they are of more mature age.

In Jeremiah 1:4-8, the "Word of the Lord," that is, inspiration came to him and told him that he was selected and ordained as a medium before he was born—that he was ordained to carry certain messages to the nations. This message came to Jeremiah when he was a child. His response was: "Ah, Lord, God, behold I can not speak, for I am a child." The controlling influence responded: "Say not, I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thou shalt speak." This spirit guide then told him not to be afraid of their faces, for he would be with him and deliver him. Then says the prophet: "The Lord put forth His hand and touched my mouth. And the Lord said unto me, behold, I have put my words into thy mouth."

I can not see how trance or inspirational speaking mediumship could be better described than is here done. Next this inspiration, called, as usual, "the word of the Lord," experimented with his medium Jeremiah, as hypnotists sometimes do with their subjects in order to ascertain how complete the control may be. In order to do this he presents before him certain visions. He shows him a rod, an almond tree, a seething pot and other things. All this occupies only the first 14 verses of the first chapter.

In verse 17 of this chapter he is told to gird his loins and arise and go and speak all that I command thee. This influence warns him of the danger of being dismayed; of course fear on the medium's part would hinder the control, and he would be confounded before them.

The whole book of Jeremiah is a testimony to his mediumship. His control, it is true, was quarelsome, and he either did not know what he was talking about much of the time or he was untruthful, as many controls are today. But that it was a controlling spirit there is no room for an honest doubt. He was continually at variance with other mediums. I can here only give a sample.

In chapter 14:14-15 he says: "Then the Lord said unto me, the prophets prophesy lies in my name; and I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their own heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, sword and famine shall not be in the land; by sword and famine shall those prophets be consumed."

(To be Continued.)

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THE NEW WOMAN ACROSTIC.

GOD, BLESS THE NEW WOMAN, we pray,
Nor shall we plead in vain;
Our country needs her strength today
To vanquish greed for gain—
Distrust and dread will then give way,
Nor want drive men insane.

BLESS her—she strives to teach mankind
The better ways of life;
Learn why blind leaders lead the blind,
Promoting war and strife.
Engrossed in greedy grasp for gold,
Nations have gone astray;
Some change must come, distress untold
Is strewn along our way—
Saviors are needed, true and bold,
To bring a brighter day.

THE world is waiting for a change,
The old wrongs all must die—
Hope swells the heart—we hear a strange
Sweet voice speak from on high;
Evil and wrong have ruled too long—
God hears the raven's cry.

NEW things we find, now in demand—
Avaunt the old-time creed;
Enormous crimes deluge the land,
Our one great god is greed;
We have begun to understand,
Reform is what we need.

WOMAN has tolled and milled long years,
For love or lust a slave—
Our mothers, wives and maids in tears
For bread their lives they gave;
Mammon cares naught for cries and fears
Her martyrs we must save;
And then the tide indeed will turn,
Great will the harvest be—
No more at stake of passion burn,
NEW WOMAN WILL BE FREE.
—B. M. Lawrence, M. D.

OBITUARY.

The Akron Spiritualists and the many warm friends of Harmon J. Clark were greatly shocked Sunday morning, May 1st, to learn of his sudden transition, which occurred at the residence of his sister, Mrs. Amelia Kingsley of Willoughby, O.

Brother Clark was the manager of the Buchtel Hotel of Akron at the time of his transition, and one of the leading members and supporters of the First Spiritual society of that city.

He was born in Chardon, July 24, 1832, and was thus nearly 66 years old. At the time of the civil war he was the first man in Geauga county to enlist, serving as first lieutenant in the Geauga Rifles, and continuing his faithful service all through the war.

"Uncle Harmon," as he was familiarly called, was universally known as a thorough Spiritualist whose whole life was devoted to the welfare of humanity, and the teachings of his loving spirit friends.

By nature endowed with a strong mind, with a very earnest and sympathetic heart, and with a strong purpose to carry forward any work which he considered beneficial to his fellowman, his earth life was but a continual reflexion of noble deeds, high aspirations and unselfish love, that characterized his individuality. In all that makes life beautiful in great earnestness, in kindness coupled with tenderness, and in doing well what one undertakes to do, Brother Clark was pre-eminent. His genial nature and quiet, spiritualizing influence will be sadly missed by the many friends who had grown to love and respect him.

The funeral took place on Tuesday, May 3d, at his old home in Willoughby, and was largely attended by many friends from Cleveland, Warren, Akron, Zanesville and other towns. The services were conducted by Dr. Schermerhorn of Akron, a special friend of the family. His remarks were delivered inspirationally, and it is seldom that one is privileged to listen to an address so helpful, so consoling, so full of encouragement, and withal delivered in such an eloquent manner, as was stated in the Willoughby Independent.

H. J. Clark leaves a sister, two brothers and a large number of nieces and nephews, who feel that "Uncle Harm" will still continue to guide and encourage them from his new home, where he has gone to reap the rich harvest that he so faithfully sowed in earth life.

For many years Mr. Clark has been a subscriber and great admirer of the Light of Truth, always keeping his Spiritualist papers doing active missionary work by passing them around among his friends and acquaintances.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

LADIES READ!

CURED BY
5 DROPS Another
Marvelous Cure.
Saved My Life.

Swanson Rheumatic Cure Company, Chicago.
Dear Sirs: I cannot help writing to you to express my thanks for curing me by your wonderful remedy, "5 DROPS." It has been a great blessing to me and I cannot praise it too high and am recommending it to all my friends. For more than 20 years I have suffered agonies with Brain, Lung, Kidney and Nervous Trouble, Biliousness and Chills. Fifteen years ago I was all broken down with Rheumatism, Irregular Menses and Piles. I have suffered many diseases. Three years ago I was married and my health grew gradually worse, and falling of the womb followed. I became so weak that my folks thought I was going to die, and had no hope of my recovery. I have doctored everywhere and could not even obtain relief. I came home last October because we knew I was very near my grave, and that I could not live many days longer, but by God's great blessing an old friend of ours sent us his paper telling us what "5 DROPS" would do. My aged mother sent for a bottle, and after I had taken one dose I wanted to give up I was so weak, but mother kept giving it to me. When I had taken the fifth dose I was greatly relieved, and in a week I was receiving my health back. Now I can dance, run and jump—something I could not do for years. When the first bottle was finished I sent for another. Now, I can never repay you for what you have done for me. The Rheumatism, Piles, Brain Trouble, and all old diseases of over 20 years have miraculously left me. I cannot praise your "5 DROPS" enough. I will never be without it, because it saved my life. It has also cured a friend of mine of Rheumatism of two years standing. My friends are surprised to see me enjoying myself. I tell them of your wonderful medicine that has cured me. I am widely known in Omaha. My parents want to express their thanks to you for curing their beloved daughter. God be with you always—that is my prayer for you. I remain, yours in Christ, Mrs. S. E. Wiklund, 3824 No. 16th St., Omaha, Neb., March 24, '98.

"5 DROPS" cures Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, La Grippe, Creeping Numbness.

Many thousands of similar letters received. The merits of "5 DROPS" is undisputed with those who have tried it. Large bottles of "5 DROPS" (300 doses), \$1.00; 3 bottles, \$2.50. Agents wanted in new territory. Write us to-day.

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How to Prepare and Develop a Psychoscope. By J. C. F. Grumbine. Price 25 cents.

THE BETTER WAY—An occult story, by H. McL. Shepard Wolff. 25 cents.

CORRESPONDENCE

NEWS ITEMS.

Look out for July.
This is Jubilee week.
Mrs. Maggie Stewart is in Washington, Pa.
Santa Barbara, Cal., wants to build a church.
H. J. Coates is holding trumpet circles in Chicago.
There will be no camp meeting at Devil's Lake this season.
The New Era, Oregon camp, convenes from July 2 to 25.
Medium Riley of Marcellus, Mich., is laid up with rheumatics.
Mrs. L. M. Tradell is serving the Universal society of Chicago.
The Industrial society of Cambridge, Mass., has been incorporated.
Mrs. Claman can be addressed at 309 E. 11th street, Kansas City, Mo.
Lucetta J. Curtis has removed from 432 to 318 12th street, Toledo, Ohio.
Frank Ripley's address after this month will be P. O. Box 331, Oxford, O.
Dr. H. Ehrlich of California has removed to 236 Lincoln avenue, Chicago.
Dr. P. J. Barrington has a two months' engagement in Webster City, Iowa.
Mrs. Carrie Twing has been lecturing in Lynn, Mass., to interested audiences.
Mrs. E. L. Teed of Denver, Colo., has located at 476 12th street, Oakland, Cal.
Miss Lucette Webster of Boston is said to be one of the finest elocutionists in our ranks.
The Connecticut state association not only had a fine convention, but a concert of classical music to close.
The Campbell Brothers have returned to Lily Dale, N. Y., for the camping season, and are ready for business.
Mrs. M. S. Pepper, gives tests for the First Society of Hanson, Mass., at Library hall, West Hannover, June 12.
Mrs. Anna Walling, formerly Mrs. Stewart, the famous materializing medium of Terra Haute, Ind., is in Santa Monica, Cal.
A society for the study of higher mental motherhood has been instituted by Mrs. Alice May of 174 West 81st street, N. Y.
Trumpet medium McKinley was in Columbus Sunday. He exhibited a gold badge presented by Spiritualists on a recent occasion.
The First Spiritual Church of Louisville, Ky., has elected H. F. Markes as its president and Mrs. Markes as corresponding secretary.
The Jacksonville, Fla., Citizen says: "Gainesville has now a fortune teller, mind reader, clairvoyant, and other mysteries." Funny, isn't it.
The Spiritual society of Santa Barbara, Cal., has been incorporated. Mr. A. F. Heyle is the president, and Mrs. E. F. Hunt, the secretary of this society.
The 1st Spiritual Church of Buffalo, N. Y., elected A. G. Atcheson as its president and L. C. Beezing corresponding secretary at its recent annual meeting.
B. A. Stephens writes from Ft. Wrangle, Alaska, that Mrs. S. J. Lenton, of Seattle is doing good work there as a trance medium and psychometrist.
D. W. Hull is engaged for the Campmeeting at Liberal, Mo., from August 28, and for the entire campmeeting at Carthage, Mo., commencing September 10. Would like engagements near there in intervening time.

A. A. Gustine of Meriden was elected president of the Connecticut state association, Mr. S. W. Burnham declining renomination. Mrs. J. E. B. Dillon of Hartford, was re-elected as secretary and treasurer.

Mrs. A. E. Kibby and Mrs. India Hill are holding interesting services in Danville, Ill. The Ladies' Aid of same community holds circles every Wednesday evening at Mrs. Barton's, 115 S. Vermillion street, where the last named also officiates.

The Spiritual Ladies' Aid society of Haverhill, Mass., has voted to take charge of the Sunday work of the society for the season of 1898 and 1899. The work has formerly been under the auspices of the Spiritualists society. The Sunday meetings will begin in October.

The annual election of the Galveston, Tex., Spiritual society resulted in the re-election of last year's officers: H. A. Landes, president; Mrs. G. E. Wilson, vice president; J. W. Ring, secretary and treasurer; L. S. McKinney, Alfred Olson and G. A. Wilson, trustees.

Arthur Groom will send a new patriotic song of his own composition to any address for 20 cents. He is only a laborer, but has been inspired for the occasion. He is a member of the First Association of Philadelphia. His address is 1610 Vine street, Philadelphia, Pa.

Mrs. Morey of Lewiston and Mrs. Nettie Holt Harding of Somerville, Mass., held a Spiritual circle at the home of W. D. Blethen, Lisbon Falls, Me., Thursday evening. There was a large number present, and Mrs. Harding made an able address, and gave many valuable tests.

The First Progressive Spiritual church of San Francisco, has elected the following officers: Mrs. H. A. D. Fleming, president; J. B. Fleming, treasurer; Mrs. E. O. Gardner, secretary. Meetings are held every Saturday evening at the residence of Mr. W. C. Keegan, Brunswick house, 148 6th street, corner Howard.

Transitions: J. S. Prevatt, Seville, Fla.; O. Sprague, Pomona, Cal.; Mrs. M. Tinker, Ashtabula, O.; Elisa Orcutt, Dorchester, Mass.; Mrs. C. S. Starr, Brooklyn, J. H. Cotrell, Malden, Mass.; S. Whipple, Providence, R. I.; N. C. Mayo, San Francisco; Dr. Spence, Fordham, N. Y.; H. J. Clark, Akron, O.; Dr. E. Hovey, Springfield, Mo.

Mrs. Sadie Herrick of Ravenna, O., writes that Lake Brady is preparing for an active camp this season, and that the same will be under strictly Spiritualist management. Programs are under way, and information of particulars cheerfully given on application to D. A. Herrick or Lafayette Smith, Ravenna, O., upon enclosing stamp for reply.

Miss Anna M. Armstrong, secretary, Amboy, N. Y., writes: "After the mass meeting held at Syracuse, N. Y., May 3, 4 and 5, by the N. Y. S. A. S., Miss Minnie Terry, a state missionary of Brooklyn, N. Y., by request of the First Society of Spiritualists of Syracuse, N. Y., gave two lectures and test services Sunday, May 8 in Mead's hall. A new interest was awakened in the cause here, and thirteen new members were added to the society."

M. W. Packard writes that the first quarterly meeting of the Illinois State association at Bloomington, was a grand success. Together with the interest of the officers, President Warne, Vice President Freeman, Secretary McGrath and Treasurer Rice, and the fine lectures and tests of George H. Brooks, C. P. Johnson, F. E. Lofgreen, Mrs. E. N. Warne and Dr. Figures, it could not be otherwise. The effect can not

fail to produce good for the cause throughout the entire state.

Interesting meetings were held Thursday afternoon and evening at Faxon hall, Quincy, when a benefit was tendered to Henry Chubbuck, a prominent Spiritualist. Among the speakers were Mrs. Millan of Cambridge, William King of Wollaston and Mrs. Bonney of Weymouth. There was music by Mr. and Mrs. Phelan and Miss Emma Johnson, and readings by Mr. Hosea Johnson, Mrs. Pierce and Miss Russell. Between the afternoon and evening sessions a supper was served.

The friends at Anderson, Ind., are somewhat stirred over the arrival of a Mr. Parker, of Richmond. He is giving seances under test conditions. They are making a wire cage. Three are to be no doors or other apertures in the cage. The man will take his seat. Then the cage will be dropped around him and be nailed to the floor. The trumpets and other instruments will be placed on a table outside of the cage and out of reach of the medium. Under these conditions Mr. Parker will give his tests.—X.

Major C. H. Mathews of New Philadelphia, O., who has been a Spiritualist ever since March 31, 1848, and being near 79 years old, feeling unable to attend the jubilee at Rochester, N. Y., May 28, 1898, has sent for exhibition to W. H. Bach, 22 pictures, spirit photographs, crayon drawings and copies of slate written messages, all genuine and many of them gems of art, from the other side of life. He sends greetings to the Spiritualistic fraternity, who may be there assembled and words of encouragement.

Mrs. L. L. Lawrence writes from Dayton, O.: "I have read a number of the articles contained in No. 20, and have never had the delight of enjoying such a bountiful, healthful array of mental, moral, intellectual, spiritual, and practical food. Some one had an adage for a superior brand of coffee, 'The best is none too good.' But, Oh! how good, to find in the wide expanse of intellectual breadth and development such a feast of good things, within the covers of one publication. It is simply a marvel of thought and expression."

Carrie Fuller Weatherford, besides serving the 1st Spiritual society of Andover, O., for the Sundays of June, lectured and gave tests and improvised songs the 4th inst., at Nelsonville; 5th, Pickerington; 10th and 11th, Jeffersonville; 12th and 13th, Springfield; 17th and 18th, Andover; 19th Geneva; and on the 25th, 26th and 27th attended the Rochester jubilee. Mrs. Weatherford has also been retained by the Columbus society for June; she wishes to hear from societies in the state wishing her services for week-night out of door or hall meetings. Address 89 W. Goodale street.

The Spiritualist Ladies' Aid society served a supper in Ladies' Aid hall of Springfield, Mass., recently, followed by an entertainment, which was the last of the series given by the Spiritualist Sunday school. The entertainment consisted of recitations and fancy dancing. There was a pretty nursery-maids' drill given by the little girls. A dramatic sketch was given by the boys. Following this several vocal and instrumental selections were rendered. The entertainment closed with a salute to the flag and the singing of "America." The entertainment was followed by a social dance for an hour.

The Vicksburg camp meeting at Fraser's Grove will open Aug. 5 and close August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. E. Tisdale, New London, Conn.; J.

DRS. PEEBLES AND BURROUGHS, — SPECIALISTS IN — CHRONIC DISEASES.



DR. J. M. PEEBLES.

A REMOVAL.

Twice since moving to Indianapolis, we have been compelled to increase our office room and facilities. At the present time and for a year and a half past, we have been located in one of the largest and finest office buildings in the city. The amount of room occupied therein has been increased from time to time until now our offices are very extensive; notwithstanding this, they are inadequate to our present needs and it has been necessary for myself to maintain separate offices in a different part of the city, as desirable accommodations in connection with our offices were not obtainable.

Moreover—much of our work has had to be done in different parts of the city, for lack of office room. This has made the careful conduct of our work very difficult and a location where the concentration of our offices and all our work is possible has become necessary.

This has made a change from the present office building, where our principle offices are located, imperative.

We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate.

Our location and accommodations are unsurpassed. We now have the largest and finest offices in the United States, devoted exclusively to the treatment of chronic diseases.

It is a matter of pride to Spiritualists that among their number should be found the physicians having these accommodations, and especially so that their old friend and champion, Dr. J. M. Peebles, is the one to achieve this wonderful success. It is a demonstration of the fact that the public, generally, are commencing to realize and appreciate the advantages which a psychic physician possesses. It is a recognition of merit and thorough medical and scientific education, supplemented by wonderful psychic gifts. Our practice is not limited to adherents of spiritualism, in fact, a large number of our patients are members of orthodox churches.

IF ILL

Send Name, Age, Sex and Leading Symptom and receive an Absolutely Correct Diagnosis Free.

ADDRESS:

Drs. Peebles & Burroughs
BATTLE CREEK, MICH.

NEWS ITEMS (Continued.)

Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich., and Mrs. Marion Carpenter of Detroit, Mich. Other speakers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improvements made. The programs will be ready in a few days, and will be sent to any one addressing the undersigned.—Jeannette Fraser, Vicksburg, Mich.

The Connecticut State Spiritualists' association at its twelfth annual convention at Hartford elected the following named officers: President, A. A. Gustine of Meriden; vice president, Mrs. J. A. Chapman of Norwich; secretary and treasurer, Mrs. J. E. B. Dillon of Hartford; auditors, Mrs. J. E. Pierce of Niantic and Dumont Kingsley of Hartford; committee on resolutions, G. W. Burnham, Mrs. J. A. Chapman and the Rev. Moses Hull; delegates to the national convention, A. B. Whiting of New Haven and Mrs. J. A. Chapman of Norwich; alternates, Mrs. Storrs of Hartford and J. E. Birmingham of Southington.

The mass meeting of the N. S. A. at Atlanta, Ga., was an interesting affair. Gorilla hall was the centre of attraction, and many attended during the three days' session. From the printed program we glean the following interesting points: Music by orchestra at each session; addresses by Mrs. Richmond, Mrs. Hilligoss, Mrs. Prior; Messrs. N. McKinley, F. B. Woodbury and T. R. Hendricks; tests by Mrs. L. F. Prior, aid vocal and instrumental music by local talent. The program was enclosed in a neat advertising circular, in which all the principal Spiritualist publications were remembered, thus manifesting a spirit of reciprocity that is laudable.

UNBELIEF.

As to the real cause of so much unbelief in the etheric condition as relative to this life and co-existent with it. In fact it lies along the line of pessimism caused by a lack of experience in demonstrating for one's self a careful, painstaking effort in the coupled with a lack of faith to accept the testimony of others. First, the lack of experience can be remedied by study of concentration on anything, almost. The brain is an automaton, as 'twere, a sort of repeater. A thought once cognized is apt to repeat itself again and again. Try to see if you can, by force of will, do away with this impedimenta in action. See for yourself how much more the mind could assimilate if it did not have to go over and over the same process, grinding the same grist, as it were, again and again. It is, or would be, absurd to do it with any other apparatus. Witness the ease and facility with which the miller, when one lot of wheat has been properly milled, as it is called, is stored away in its receptacle, makes room for the next consignment. 'Tis only the same performance on a very minute scale, that is gone through with by the busy brain, whose power as an instrument is without a parallel, since it not only is capable of using all the material that is consigned to itself, but by a very little change in the machinery to accommodate foreign material.

I must step from metaphor now and use plainer terms, since to fit the brain for use as a transmitter needs the most careful consideration, the power of concentration being strengthened first by the will being used to put a stop to the automatic action of thought. Do not allow your thought

to repeat itself. To do this is the first, and, also, the hardest step, but persistence will be rewarded inasmuch as you will, after a few efforts, begin to perceive a difference in time in which you are able to hold the thought away from the objectionable subject (for it is usually that which enchains it). Next the mind having been trained by slow degrees to leave that which the experimenter wishes to be left, must, by same process of will, be made to concentrate on that which the transmitter, for such you can soon become through this process, wishes.

Now, then, having power to obliterate or create an object, mentally, what next? To be able to empty out, as it were, allowing a vacuum, thereby enabling the experimenter to open the door of thought of, say your neighbor, if you should aspire to psychometric honors, or better still, to the etheric demand for representation all about you. That many people would be in much better state of health if these importunities were yielded to, is most true. That they often harass their friends by their loving insistence from out etheric conditions, not knowing or meaning wrong by so doing. Our loved ones are not chary of attentions while on the earthly plane, and why should they be from the next level, they can not always see. Hence it is with this thought of a betterment of things that I write this explanation, which to me seems perfectly plain, having, as I have said, inhabited both planes of action, and having repeatedly seen nervous and weak people become physically strong after having accepted the fact of mediumship.

This is all, but I shall hope to be able to show you that not only nervous and sick people can be benefitted, but that healthful ones as well. Also that the business of life might be much better managed often if inexperienced listen and be made aware that the voices that speak with authority, because of having had experience, can be a help and a stay in time of trial as well as of pleasure in every-day existence.

You have only to do your fair share of the work and the friends from out the etheric will do theirs, and to know and understand the divine law that

To bear each other's burdens
Is to fulfill the law of life.

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THEY WERE BOUND TO SING.

A German preacher in a little country church was in the habit of dictating the hymn by reading the lines to his congregation. Upon his rising on one occasion, followed by his flock, preparatory to singing, he noticed that his spectacles were clodded with tallow. Involuntarily he remarked: "My glasses—what aileth them this morning?"

Taking this up as the text, the congregation sang out lustily: "My glasses—what aileth them this morning?" and then awaiting the next line. But the preacher in his embarrassment this time cried out: "No—no—not ready am I yet!" The congregation sang. The preacher cried out after the refrain: "Oh, wait—oh, wait—they're full of tallow!"

But they heeded him not and sang "Oh, wait," etc., and awaited the next line when finished.

By this time the little preacher had become alarmed, and waving his hands, cried out: "You oxen herd—you oxen herd!" and sat down. The congregation finished the verse with the last quotation, and imitating the preacher, sat down, wondering at the queer expressions in the new hymn.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is mediumship?—
Psychic Student.

Answer.—Mediumship is extended transition—the spiritualizing of the human faculties or senses. What death makes out of a mortal in a few minutes, mediumship does in a period of years. But death in the first instance leaves a mortal not far removed from his former state, while mediumship lands him in spirit as a perfected being—if not morally, at least organically, so to speak. A non-sensitive mortal is born into spirit life as a babe is born into earth life—needs maturing to be able to use his faculties in his new existence. A medium has them already developed in comparison to his past use of them—understanding his condition or situation as a mortal would could he be born with a fully matured body and all the knowledge of an adult. Mediumship is therefore the greatest blessing ever bestowed upon mankind, and how few, comparatively, appreciate it as it should be. But this does not affect the results. Every medium is a perfected spirit in degree—even if unaware of the fact, as many geniuses are, such as poets, sculptors, authors, inventors, statesmen, orators, and experts generally—and this degree means consciousness and motive power (will). The former is an effect of knowing—practice of mediumship and study. Will power depends on the amount of good done with the gift or gifts. Of course, good means unselfish use—that above sordidness, greed, avarice, or vain-glory. Every medium is entitled to a living and its comforts. But every medium can also exercise generosity, charity, benevolence, or kindness to some degree. None are expected to rob themselves, but sacrifice develops the will. Love is the law that moves worlds, and it is the force in man which gives him strength. As a spirit he needs motive power, or he will be but a stationary individualization. The more love, the greater the motive power, and the greater the happiness, for this constitutes a spirit's freedom from earthbound conditions. Those who have only thought of self, have their life to live over again through other mediums, working as their controls and making up the deficit in this manner.

Question.—Is it best to tell a man of his shortcomings or let him think he is all good and encourage him along in that way?—C. B.

Answer.—That depends upon his power of receiving truth. Some do not like to hear it and are offended at even a hint that they are in error. Others solicit it, and pray for light on that subject. Of course a little diplomacy in the matter is never out of place, which is to begin by telling a man of your own faults first, or of that failing which you are trying to correct in him—even to making a pretense of having that particular fault in order to get his sympathy. A co-partnership of evils makes men akin, and a pretense of correcting it in yourself might find some emulation in him as a fact. But reason should rule in all such cases. It is just as injudicious to thunder a man's evils at him as it is to inordinately flatter him concern-

ing his virtues. Both are injurious—one acting as a shock, the other as an intoxicant. It is well to warn, as it is right to commend. But to withhold one or the other is detrimental. To allow an evil to go uncorrected entirely is like permitting a leaking roof to go unrepaired; and to withhold all praise is permitting the foundation of a house to crumble away. Spirits have a way of teaching a man himself by bringing him face to face with others of his own type and prompt him to note the reflection. You can do likewise, or as above suggested. But virtue makes strong, and the strong man only laughs at correction, but corrects himself accordingly. It does not fall on fallow ground. It is only the weak man who wines, and the vicious man who seeks revenge for the correction. But there is the middle man, who is offended at first, and on second thought gives thanks. Such are the sensitives, who are more or less weak, but upheld by sufficient good qualities to down the avenging spirit and thereby arise again to the surface of reason all serene and improved by the lesson. On the whole, however, it is well to study your man a little before attacking him, and then use judgment as you proceed.

Question.—How far are we assured protection from our spirit friends or the spirit world generally?—Raymond Smith.

Answer.—Just as far as you are in the right, or more right than your opponents. All antagonisms or differences between individuals, corporations or nations are adjusted by law—the balance of power resting upon or being attracted to the side where the least ill-feeling is generated or the least selfishness exists. Love, of course, rules, even if not generally prevailing. But might in spirit or nature's law is always with the right or most right in the conflict. As for individual spirits, it also depends on their power of soliciting aid from higher powers. If pure and just, or as those for whom they are pleading can furnish the material to connect, they bring what is solicited or needed. If not in direct force or victory, in defeating the opposition. An undermining mortal, who is endeavoring to undo a fellow mortal by chicanery or unjust means, may or may not win. If the latter has a good or pure influence to back him, spirit friends may use that to defeat the opponent and turn the tables on him. If not at the time, the defeat will come later, or, at least a fall will follow that will be all the worse. Every cause brings forth an effect. An unjust cause will bring disaster to the creator, while the defeated will be aided or cared for in other ways unlooked for; and most especially so if there is sufficient faith present to help connection. Faith in final success over wrong never fails to materialize. Therefore, do not fear—the ultimate of an injustice will always be to your advantage, and God help the wrongdoer.

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VOICE OF THE PEOPLE

CHRISTIAN TEACHING WAR.

The Kansas City Star says: "Taking as literal the words of Christ, it is difficult to justify any warfare, public or private. The doctrine of Christ, as it stands in words, is that of absolute non-resistance to evil. The man who, however unjustly, smites you on one cheek, is to be encouraged to repeat the action by the presentation of the other. The robber who takes one of your garments is to receive another article of apparel as a gift. If human actions were to be governed by these rules as they stand, it is doubtful if the law could be enforced by the use of violence, such as the wounding of a resisting criminal. Certainly such a thing as a war, where men are killed and wounded by other men, would be impossible by obedience on all hands to the literal commands of Jesus."

After remarking that these non-resistant injunctions do not appear to have been undertaken "as meaning exactly what they say," the Star proceeds to speak of Christian nations in the following style:

"Christian nations, so-called, are really the nations which have made the greatest progress in the art of war, and especially in the invention of destructive weapons. While war in itself appears to be the perfection of barbarism, it would seem that Christianity owes its continued existence on the earth to war. Had absolute non-resistance been adopted as the actual rule of Christians, there were several times when the Christian name might have been effaced, Christian men and women and children destroyed, Christian altars leveled, Christian institutions trampled under the bloody feet of brutal heathen. The reason this did not happen was because the Christian soldier took the field, laid down his Bible, that he might use the sword the more effectually with both hands, uttered the prayer of the stout cavalier: 'Lord, if I forget thee, do not thou forget me,' and went in."

Well, what is the conclusion, what is the true theory of peace and war from the Christian standpoint? Did Christ actually enjoin men not to resist evil, but to overcome evil with good? If he did not mean what the words ascribed to him declare, what was his meaning? In enjoining peace and non-resistance did he mean to say that war was justifiable? Did he mean that the injunction should apply to the individual in civil life, and not nations? Or did he mean only to indicate the ideal rule of life without expecting that his words would be interpreted as a practical rule by men in an unregenerate and in a morally and spiritually undeveloped condition?

It seems strange that a religion whose founder came to bring peace on earth should "owe its continued existence on earth to war," and that although its founder told men to practice non-resistance as a rule of life, "there were several times when the Christian name might have been effaced, Christian men and women and children destroyed, Christian altars leveled, Christian institutions trampled under the bloody feet of heathen," but for war.

It is not the business of a newspaper to interpret scripture or to expound religious doctrine. This is the work of the clergy, who make this subject the study of their lives. The difficulties and apparent inconsistencies raised by the Kansas City Star will doubtless receive their full share

of attention in the pulpit at this time when patriotism and practice, commended as a high duty, and virtue seem to some to be in conflict with precepts which they have been taught to revere as the perfection of moral and religious truth.

B. F. UNDERWOOD.

A LESSON IN STIRPICULTURE.

Proof that the children of a drunken father are less healthy than those of a sober one is given by Dr. Anthony in the Centralblatt für Gynakologie, where he gives an account of a healthy woman who was married at the age of seventeen to a notorious drunkard. In her nine years of married life with this man five children were born, of whom four died within the first ten days after birth. "The fifth one, by great care, was raised to the fourth year, when it died. After this the woman left her husband and was later married to a healthy, sober man, and had two children. The elder grew to be four years old, and the younger, at the time of writing, was fourteen days old, and both in perfect health." This is a good object lesson in stirpiculture. —The Journal of Hygiene.

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—Spain had less trouble in finding
 out who blew up the fleet at Manila
 than the United States had in finding
 who blew up the Maine. But Spirit-
 ualists should have no trouble in find-
 ing out who is blowing up error and
 superstition in the world. They can
 do so by subscribing for the Light of
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 ply for aid as we haven't enough of our
 own to go round by half solicited.
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 which the Ladies' Aids are largely es-
 tablished. Notify society in nearest
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 tised in every issue. Does each read-
 er think, perhaps, that he or she is not
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 for the others?

—Dr. J. M. Peebles was a welcome
 visitor at our sanctum last week. He
 looks as young as ever, though 76
 years of age. But he is merely "grow-
 ing old gracefully," as he puts it in his
 philosophy of reaching 100 without
 loss of vigor and health. Though he
 has already made three trips around
 the globe—one very recently—he con-
 templates a fourth as soon as the war
 is over, having invitations in the
 Orient to call again. He is just remov-
 ing his plant from Indianapolis to Bat-
 tle Creek, Mich.

—Looking over our old subscription
 list, we find a number not on our new
 list. The reason is palpable; for
 among them are many whose names
 were mentioned almost weekly in some
 way, and when that was stopped, they
 dropped the paper. We also find others
 who only subscribed for selfish reasons
 but do not regret their departure.
 Their aura was a burden, and their de-
 parture accounts for the light pressure
 of the psychic atmosphere in our office
 since that change. Our present con-
 stituency is of a superior order, and
 thus the superior inspiration that ac-
 crues from that effect.

—We can excuse ignorance on part
 of people who are illiterate, but not
 when they know enough to write a
 letter asking for information and omit
 their proper addresses—either the
 street number in large cities, or the

name of the state in which the smaller
 cities are mapped. We always reply
 when stamp is enclosed, but frequently
 the letter is returned "unclaimed" or
 "not found." This is often followed
 by a second letter from the expectant
 ones, chiding us for discourtesy—some-
 times committing the same blunder
 again of omitting the address and put-
 ting us in a humor just sweet enough
 to embrace them.

—"I never read the papers" is a
 bad boast, made by some phenomenal
 mediums—their reason being that they
 cannot be accused of obtaining their
 tests from the obituary notices. While
 this may be commendable and a de-
 fender of ones conscience, it counts for
 nothing among septs; they simply
 do not believe it, and the medium is
 the loser by the practice. They should
 be the most ardent readers in order to
 be able to defend the cause in argu-
 mentation against it. Their lack of so
 doing has given many a reason for
 calling them ignorant. This should
 not be, and we trust this boast will
 be buried as a worthless defense
 against doubters.

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 subscribe for a paper because they be-
 lieve themselves entitled to a free copy
 on account of their unrequited labors
 in the cause as a private or homework-
 er. But we do not see why we should
 pay for that. We are doing unrequited
 labor with all hands underpaid, who
 are also in it as missionaries, and have
 to pay for everything that helps to
 make the paper. Private workers are
 surely entitled to their reward. But as
 they are laboring for Spiritualism and
 not for us, they should look to the

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 accorded in the shape of light and con-
 tentment, if they are patient, and keep
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 spiritual in their demands and not look
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 of the Spiritualists are readers of this
 paper. It should be the duty of every
 family to take at least one paper, for
 it stands to their disgrace not to do so.
 Claiming to be the most enlightened in
 spiritual matters they should manifest
 a taste for their literature as consist-
 ent with their claims. If they do not
 support their papers, how do they ex-
 pect them to continue? Then what
 proofs will they have to present to the
 world that they are the most enlight-
 ened people? It is only through the
 number of its papers that any cause
 can expect recognition. It is the news-
 paper that makes or unmakes legisla-
 tion, and if it had not been for the
 Spiritualistic press, not only mediums,
 but Spiritualists would have been sub-
 ject to a prohibitory law by this time,
 that would have made things very un-
 comfortable for them. Therefore, sub-
 scribe at once before it is too late.

A SEX REVOLUTION—By Lois Wal-
 brooker. 25 cents.